



PRINCIPLES  
OF  
EDUCATION,

*INTELLECTUAL, MORAL,*

AND

*PHYSICAL.*

BY

THE REV. LANT CARPENTER, LL.D.



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TO  
JOHN YOUNG, Esq.  
PROFESSOR OF GREEK IN THE UNIVERSITY OF GLASGOW ;

TO  
GEORGE JARDINE, Esq.  
PROFESSOR OF LOGIC AND THE BELLES LETTRES ;

AND TO  
THE REV. JAMES MYLNE,  
PROFESSOR OF MORAL PHILOSOPHY AND POLITICAL ECONOMY :

AS  
A THANKFUL TRIBUTE  
FOR THE GREAT ADVANTAGES WHICH HE ENJOYED,  
WHILE ATTENDING THEIR INSTRUCTIONS,  
IN THE CULTURE OF THE HABITS OF REFLECTION  
AND MENTAL INVESTIGATION,  
AS WELL AS IN THE ACQUIREMENT OF IMPORTANT KNOWLEDGE,  
AND IN THE EXCITEMENT TO USEFUL EXERTION ;

AND AS  
AN EXPRESSION OF THE INTERESTING RECOLLECTIONS  
WITH WHICH HE RECALLS  
THE ENCOURAGING MARKS OF APPROBATION WITH WHICH  
THEY HONOURED HIM ;

WITH CORDIAL WISHES THAT THEIR CAREER OF PUBLIC  
SERVICE MAY LONG BE CONTINUED,  
AS IT HAS BEEN,  
WITH HONOUR TO THEMSELVES AND USEFULNESS TO  
OTHERS,

*THIS VOLUME*  
IS DEDICATED,  
WITH RESPECT AND GRATITUDE,

BY

THE AUTHOR.





## PREFACE.

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THE following work originally appeared in Dr. REES's *Cyclopedia*. As the Author had been led, by various circumstances, to pay considerable attention to the subject, and to pursue it, (as he conceives it can alone be pursued with success,) in connection with the practical laws of the mind, it was from the first his purpose to reprint, in a connected form, what he wrote for that extensive and important work. It was his hope also to complete the plan which he had originally laid down for himself, but which the nature of the publication for which it was designed, obliged him, particularly in the part on Moral Education, materially to modify or abridge. And though when he composed the respective articles for the *Cyclopedia*, he gave them all the time and reflection he could command, he was aware that much verbal correction would be requisite, before he could look for the approbation of the more critical part of the public.

His hope of new-modelling his work for separate publication, gradually lessened with increasing demands upon his time; and the desire to promote the great objects of education while

the public attention is so much alive to the subject, and to aid in giving it a right direction, finally determined him to defer no longer what he believed to be a means of usefulness. To many the Cyclopædia is necessarily inaccessible; and even some of those who possess it, may be led, by a separate publication, to pay more attention to those principles of intellectual and moral culture which the Author has endeavoured to develope and enforce.

To such as read merely to gratify their taste or their imagination, the Author of this volume has nothing to offer: but to intelligent, reflecting Parents, sensible of the momentous nature of their charge, and desirous to fulfil its duties, he earnestly hopes that this work will prove useful; and this is the height of his ambition.

In this hope he is confirmed by the judgment of several whose opinion he cannot but respect; and he may be permitted to refer particularly to the Preface of the Rev. Dr. J. PŶE SMITH's *Manual of Latin Grammar*, p. viii.; where, after citing a passage from *PHYSICAL Education*, respecting preparatory schools, which the reader will find in p. 139. of this volume, Dr. Smith continues, "I beg leave earnestly to call upon parents and teachers to study this inestimable article, and two others from the same pen, *INTELLECTUAL*, and *MORAL Education*." ~

With this respectable and able divine, the

Author has no personal acquaintance ; and the above expression of approbation affords him the greater satisfaction, because, as he differs from Dr. Smith on several points of theological opinion, it gives a proof that, in stating the principles of religious education, he has been successful in his endeavours to avoid the controverted doctrines which divide the Christian world. He trusts that in this volume there is nothing to wound the feelings, or to interfere with the convictions, of any one who makes the Bible his rule of faith and duty.

Unable, as already mentioned, to new-model this work, the Author deemed it best to retain the mode of expression employed, according to common usage, in the original publication : and for the same reason he has retained some references which were peculiarly adapted to the times when the separate articles were printed ; viz. *INTELLECTUAL Education*, in the year 1811 ; *MORAL Education*, in 1813 ; and *PHYSICAL Education* in 1814.

THE introduction of the following volume appeared in the Cyclopaedia under the head EDUCATION. The Author has omitted the part of that article which respects the education of the poor ; for he rejoices in the belief that nothing is now requisite to convince an intelligent person that this is an essential branch of political benevolence as well as of Christian duty. The

article was written in 1809. Since that period several works have been published on education, which would require particular notice, (one by the greatly respected professor of logic at Glasgow;) but the examination of these, and also of Pestalozzi's system, he must leave for others of greater ability and leisure. \*

There are many topics of importance which the Author has been obliged to leave untouched. Among others, it formed a part of his original plan to state his ideas respecting the mode and objects of instruction suited to the diversified circumstances produced by diversity in rank,

\* There is, however, a very valuable, though unassuming little volume, which he cannot but recommend as especially adapted for the use of those who are commencing the work of early education; viz. *Hints for the Improvement of Early and Nursery Discipline*, Hatchards, 1819. It must prove singularly useful to those intelligent young persons who as nursery-governesses, sisters, or even mothers, are engaged in the important duties on which the happiness and virtue of future life mainly depend.

The Author hopes it will be deemed excusable to mention here, as a useful means of interesting the young in several branches of knowledge, his brother's improved Magic Lanthorn, with *copper-plate sliders*, which may be had from most of the opticians in London. The employment of *engravings*, from good authorities, for the subjects in Natural History, Astronomy, &c. secure a degree of correctness and beauty, which could only be obtained, in the common mode of preparing the sliders, at a great expence. He is also engaged in constructing an apparatus for Pneumatics, Electricity, &c. on a small and economical scale, for the use of schools and young persons.

sex, intellectual and moral qualities, and destination in life. This would have led to a consideration of the much agitated question concerning large and small schools, and domestic education. On this last topic he is more and more confirmed in the opinion, that no general conclusion can be drawn of universal application; that each system has its advantages and its disadvantages; and that the intelligent parent, in determining the plan for his son's education, must be mainly decided by his destination, character, and intellectual peculiarities. Nevertheless it might contribute to the successful determination of this point, if he had before him a fair appreciation of the respective merits of each system.

It was also the purpose of the Author to enter more at large on the effects of classical instruction in forming the intellectual character; and he has great satisfaction in directing the reader's attention to the very able series of essays, translated from the French, which will be found in the appendix. For this he is indebted to his highly valued friend Mr. ALEXANDER BLAIR, whose name he rejoices to have associated with his own in this publication, and whose stores of elegant literature and benevolent reflection, will one day, he trusts, make him much more extensively known and useful.

What degree of originality the readers of this

volume may reasonably expect, the Author does not venture to determine. He believes that in most cases, if not in all, where he has been directly indebted to any other writer, he has stated his obligations. His reading on the subject was not extensive, and it is fully indicated by his references. Truth and utility, not originality, were his aim ; and he was not anxious to ascertain whether others had said before him what he himself thought true and useful. Nevertheless, as far as his knowledge goes, there are many portions of the volume, which, however readily they may approve themselves to the well-informed and experienced parent, had not previously been embodied for the public eye. These principally occur in the second part, and in those chapters of the first which bear most closely on what may be termed the moral culture of the understanding.

The Author has only to add, that the delay which has occurred in the publication of this volume, beyond the time for which it was advertised, originated solely in a protracted illness, which disabled him from completing it.

*Bristol,*  
*July 31. 1820.*

PRINCIPLES  
OF  
EDUCATION.



INTRODUCTION.

EDUCATION, in the limited acceptation of the term, may be considered as that regulation of the external impressions by which the development and cultivation of the various faculties and affections of the mind are affected. In this definition very general expressions are used, because the term education is applicable to that direction of the external impressions by which the progress of the mind is checked, by which its faculties are rendered inactive, or its affections deadened or perverted; as well as to that by which its faculties and affections are developed and cultivated. But though general, this definition is scarcely sufficiently comprehensive, for we sometimes hear of the *education of circumstances*, and *accidental education*; and no sufficient objection presents itself to this application of the term to cases in which there is no direct intentional



interference for the purpose of regulating the impressions. To comprehend these cases, to which the term is occasionally applied, we must define education to be, that series of impressions, whether intentional or accidental, by which the developement and cultivation of the various faculties and affections are affected.

We here speak of education in the way in which the term appears to be usually employed, with reference to the effects produced on the mind by external agency, without considering the direct efforts of the individual object of it. But no one who has watched the processes of the mind, particularly where it is vigorous, and its education (in the most limited sense) has been neglected, can hesitate in the belief, that more is often done by the express voluntary exertion of the individual towards the cultivation of his faculties and affections, than by any external agency. This self-culture ought to be considered as one species of education; and in order to include it under the term, we must once more extend our definition, and state, that education, in the most comprehensive acceptation of the term, is that series of impressions, or of voluntary exertions of the mind, by which the developement and cultivation of the various faculties and affections are affected.

Though we allow it to be frequently convenient to apply the term to a series of what are to us casual impressions, yet our concern with education, except merely as a branch of mental

philosophy, is limited to the cases in which the interference of man may modify or controul the effects of external circumstances on the mental faculties and affections. But these are much more numerous than would at first be supposed, by those who have had no practical acquaintance with the object: and herein appears the almost incalculable importance of mental philosophy, as a foundation for the *art* of education, that it serves to disclose the effect of external impressions in the culture of the mind, and (where they are under human controul) shows what are to be employed, and what are to be avoided, according to the various differences of ability or disposition, in order to remedy or supply the effects of original constitution on the mental system. It is true, mental philosophy is yet imperfect and limited: but, even in its present state, it renders most important aid in the business of education.

To enter into the subject of education in its widest extent, would be to show how every class of circumstances, whether casual or intentional, operates in affecting the developement and culture of the powers and affections of the mind.

Our object is much more limited; and we shall be satisfied if we succeed in laying before our readers a tolerably extensive and accurate view of those means, the employment of which may be expected to assist such developement and culture, without attempting to investigate

those minutiae which are not of general occurrence.

Without ascertaining whether there can be any clearly defined distinction between the moral and the intellectual powers, it is obvious, that the difference between thoughts and feelings, between the understanding and the affections, and also between the means by which the powers of the understanding are to be developed and improved, and those by which the affections are to be produced and regulated, is sufficiently distinct to allow of our dividing the business of education, according to its objects, into *intellectual* and *moral*. In order to bring the system of thought and feeling into its due state of perfection, both as to comprehensiveness and vigour, and as to proper direction, the organs of sensation must have vigour and sensibility: much, too, of intellectual improvement and of moral culture depends upon the state of the muscular and nervous system in general. The education of the human being, as far as respects these objects, may be termed *physical*.

Under the head of PHYSICAL EDUCATION, then, we shall, without encroaching upon the science of pathology, give a view of those means by which the external organs of the mind, the organs of sensation, and the muscular and nervous system, so far as the mind is directly concerned with their operations, are to be preserved in a sound and healthy state, and improved in

activity and vigour. In the division on INTELLECTUAL EDUCATION we shall enter into the consideration of the cultivation of those powers of the mind which come under the head of Understanding. And in the part on MORAL EDUCATION we shall consider the methods of cultivating and regulating the affections.

The opinion that every thing in the intellectual and moral system is the result of education, has had some ingenious supporters ; but it can never stand the test of accurate observation. If every human being could be placed in precisely the same circumstances for the first few months after birth, and could be exposed to exactly similar impressions in every respect, there is no room for reasonable doubt, that still great diversities would be manifest in their dispositions and capacities. We infer this, because the rudiments of disposition and capacity are obviously different when we have first the power of discerning them ; and it is inconceivable that the few impressions which are received within two weeks after birth, should of themselves produce all that diversity, which, even then, is, in many instances, clearly perceptible to the accurate observer. In some, even at that early period, it may be distinctly perceived that the sensitive powers are quick and lively ; in others, they are dull and sluggish : and this early aptitude to receive sensations with different degrees of vividness, must arise from a difference in the

original system, over which education will seldom be found to triumph. Greater or less degrees of physical sensibility, are the foundation of greater or less degrees of mental sensibility ; and it is, in a great measure, upon the vigour of our early sensations, that the furniture of the mind, the thoughts and affections, depend for their strength and durability. Besides, suppose what we will with respect to the precise degree in which the mental system depends upon the conformation of the brain, more or less the former must be affected by the latter ; and while the external structure, and the external organs of the mind, so essentially differ in different children, as soon as mind is at all perceptible, it is reasonable to suppose that the internal structure, and the more concealed corporeal system on which the offices of the mind depend, must also be essentially different.

But though education cannot do every thing, it can do a great deal. It cannot implant an aptitude to receive vivid and vigorous sensations where it is not, but it can render the sensations actually received more efficacious. It can call into action, or greatly repress, the sensibilities of the frame. It can enliven the powers of the mind, and exercise and strengthen them. It can extend, refine, and invigorate the affections.

Probably the advocates for the opinion that the intellectual and moral system owes its peculiarity entirely to education, do not themselves understand their position in that extent in which

it is understood by their opponents : and both, in general, seem almost equally willing to admit the only valuable practical inference from the discussion, viz. that an early, well-directed, and persevering attention to the business of education, is of the highest importance, and that it is the duty of all who have it committed to them, to discharge it fully and faithfully. It must, however, be allowed, that the opinion that there is no original intellectual difference between man and man, though founded upon a very cursory examination and incomplete induction, is more likely to stimulate to exertion than that which some of its opponents have maintained, viz. that where there are certain inherent natural tendencies, it is in vain to attempt to free the mental constitution from them. The principal practical injury resulting from the former is, that when persons find, as inevitably they must, that their efforts are often unavailing, and that it is totally out of the power of any individual to have under his command all the impressions by which the dispositions and powers of the mind are to be exercised, and their peculiar cast given to them, they are apt to sit down in despair respecting the efficacy of what is in their power. Happily the great work of education may, in the earliest periods of life, go on without the direct interference of man ; and if he will only permit the powers of the mind to be unfolded as occasion calls for them, and keep off improper impressions which might debase and pervert

the affections, almost every thing will be done well. We are, however, well aware that this cannot be thoroughly done without skilful care and attention ; but an excess of care and attention is, in many instances, the bane of both the mental and the moral powers. In the early period of education, our business is to watch the opening intellect, and sometimes to present opportunities and excitements for its exertion, — to allow the kindly affections materials for their growth, and to check those which injure the moral system. In the later periods much is of course to be done by the direct methods of instruction. All we wish to maintain is, that one grand secret of education is to temper our direct interference, and to rest satisfied without forcing the progress either of the intellect or of the affections.

The foundation of a true and comprehensive system of education must be laid in right views as to the laws of the human mind. It is true, that in many respects a practical acquaintance with these laws is sufficient to guide us wisely in the business of education ; and numbers, possessing nothing but good sense, accurate observation, and right dispositions, have succeeded in conducting the intellectual and moral culture of others beyond what might at first be expected. Partial systems of education may be formed by those who have only such practical knowledge, which may prove of eminent utility ; but

a full, comprehensive, and just system of education, can be founded only upon an enlightened and extensive acquaintance with the principles of the human mind, with the characteristic features of intellectual and moral excellence, and with the manner in which the powers of the mind are expanded and perfected, and in which the dispositions are formed and properly directed.

In fact, the theory of education is nothing more than the extension of one grand branch of mental philosophy. If any essential change should take place in the condition of men, and the visions of a benevolent philosophy should ever be realized as to the diffusion of knowledge and moral worth, it will only be through the extension of practical knowledge concerning the objects of education, and the means by which they are to be effected.

It is much to be wished that the results of individual observation, as to the effects of certain discipline or other circumstances, on peculiar dispositions or intellectual biasses, were to be more frequently registered for public notice. Perhaps it requires some considerable degree of mental culture, and of acquaintance with the principles of the human mind, to determine these effects with any tolerable precision; but if the object were more attended to, by degrees a large fund of observations would be collected, from which the more philosophic mind might produce an approximation towards a rational



and comprehensive system of education, such as would serve materially to accelerate the progress of the community towards its utmost degree of improvement.

It is earnestly to be wished that a judicious view of the chief practical principles of mental philosophy were accessible to all the thinking part of the public ; and that to impart them to the female sex in particular, and familiarise their minds with them, formed an essential branch of their education from the period when their understandings had been prepared by the acquisition of the more usual objects of education, (we speak of course of those cases in which female education has been directed beyond exterior accomplishments,) to that in which they themselves enter upon the business of education. The education of the nursery, at least maternal education, has indisputably the greatest share in the determination of the future character, particularly in a moral point of view.

One female writer, Miss Hamilton, has the high praise of rendering accessible to her sex, some of the most important principles of the philosophy of the mind. Her work on education, as far as it respects the affections, is of very great value ; and there is reason to hope that it has had, and will have, great influence in judiciously guiding maternal instruction. Her hints respecting the cultivation of the intellect are not equally valuable. They are founded on an erroneous classification, and often are them-

selves inaccurate and indistinct. . But even from this part, persons who have paid but little attention to the subject may learn much ; and as to the cultivation of the affections, her work is yet unrivalled. As far as respects early education, this point is first in importance ; for every one knows that the affections are the grand spring by which the whole system is animated ; and where this is active and well-regulated, there is a principle on which the future culture of the intellect may be founded with the best prospect of success.

We do not mention Miss Hamilton as having alone been guided by mental philosophy in her views on education ; but simply bring forward her work, as containing more of the philosophy of the mind than is accessible perhaps in any other form, to those who have not received considerable culture of intellect. Her contemporaries, Mrs. More and Miss Edgeworth, have furnished many exceedingly important remarks respecting the principles of education : and, except in the examination, arrangement, and correction of the principles which have already been detailed by them, and by their predecessors, Locke, Priestley, &c. and in the accumulation of new facts, little more, probably, will be done, till some one, early impressed with the importance of the object, disciplined to habits of correct observation, and of cautious and accurate induction, and possessed of sound views of the philosophy of the mind, and of the effects of external cir-

cumstances upon different dispositions and intellectual biases, and in different periods of mental and moral culture, shall devote himself to the undertaking ; when it may reasonably be expected, that a system will be produced, which may serve as a clear, steady, and secure guide to the well-informed parent or preceptor.

It is not probable that in uncivilized states any direct attention can have been paid to education, except so far as relates to instruction in the arts of gaining sustenance and clothing, and in providing means of defence, and to the cultivation of courage and fortitude. In some of the ancient states which had made considerable advances towards civilization, education was made the care of the state. Sparta presents the most complete system. It has been well observed, that all the plans of Lycurgus had in view to keep society just as it then was : certainly the mode of education adopted by that legislator had this object as its guide and principle. But however much we may admire the system of Lycurgus, considered as cultivating a spirit of heroism, and of exclusive patriotism, surmounting alike all regard to the interest of other states, and their own individual interests, it is obvious that it was narrow and confined, and had no tendency to elevate the human intellect, or to stimulate into activity any noble and generous affections which had not the love of their country as their basis. Could the institutions of Lycurgus have been preserved in their vigour

and efficacy, the Spartans might have continued precisely the same, destitute of all knowledge of the arts and sciences which adorn and improve society.

Wherever the specific education of the people has been under the guidance of the state, it has hitherto, with little exception, been calculated only to mould them all into one form; to produce habitual submission to the will of one, or to the will of many. No doubt can exist which is to be preferred, the total neglect of education, or that artificial and forced method of which we now speak; but all that the state has to do is, to take care that none shall be without the means of instruction, and to leave every individual to follow the bent of his own inclination, in the peculiar direction of his employment of them. Further than this, the interference of the state is as injurious to education, as it is to commerce.

It is to be supposed, that where individuals possessed any strong sense of moral, and especially of religious obligation, the attention would be paid to the training up of those habits and dispositions, which are favourable to virtue and religion. In those nations which were first civilized, the power of the parent was considered as absolute; and as implicit submission was, from the first, inculcated upon the young, the labour of education was greatly diminished, and the limited knowledge and sentiments of the parent were very easily communicated to youth.

The round of duty was less extensive, and its parts less complicated than at present. Among the Israelites, where moral education appears to have made the greatest advances, the system of duty was completely laid down in the written law ; so that all the knowledge which the age and country possessed, was certainly to be gained, and the moral principles certainly to be regulated aright, where the parent employed wisely that authority which the law enforced, and which the customs of the times would otherwise have allowed.

One grand object of moral education, so far as it respects rectitude of dispositions and affections, is to cultivate the habit of self-controul. Religious persons, in all periods, who have possessed the light of revelation, have, in a particular manner, been sensible that this habit lies at the foundation of moral worth ; and where the authority of the parent is generally preserved, the cultivation of this habit follows as a matter of course. It requires a wise choice of means, to prevent filial submission from being the submission of a slave, rather than that of a child ; but where it is acquired, and rightly directed, the foundation is laid for submission and obedience to the will of God ; and where this principle takes a firm hold on the mind, almost every thing is done that could be wished, to further the progress of the individual towards moral worth. Freedom from improper biasses of affection, or the possession of power to correct them, is absolute excellence.

The necessity of a tolerably correct direction of the early propensities, in order to promote domestic comfort, must in a great number of cases have led to such direction of them, without any view to the future advantage of the individual. But with respect to those who were to come forwards in the employments of the state, or in any other way to be exposed to the notice of their countrymen, the advantages of early instruction in knowledge, and of the early cultivation of those qualities which the wants of the age and country made of high estimation, were so obvious, that they appear to have led, in a great variety of cases, to great attention to the work of education ; and though we have not, in any instances, any account of the procedures of the ancients, yet, in the few circumstances which have been recorded, we perceive that, long before any thing like a systematic plan of education was adopted, individuals made education an object of primary concern.

The principal systematic work of antiquity, on the subject of education, is indisputably that of Quintilian. This writer was possessed of great good sense, excellence of disposition, and extensive information ; and from his work, though it had a particular object in view, much may be learned by the modern instructor, respecting education in general. Various excellent principles are to be found scattered up and down in those general parts, which amply repay our perusal, though we are seldom invited to proceed

by elegance of language, or brilliance of imagination. From different facts which he mentions, we have reason to suppose that, in his time, education was in a most degraded state at Rome: and his reflections have, probably, been more useful to the moderns, than to his contemporaries.

In our own country, within the last two centuries, much has been written on the subject of education; and among others, the great Milton produced a work, which had principally as its object to correct the plans of instruction then prevalent. But the first writer who had in view to deliver a system of education in general, was Mr. Locke. One would naturally expect that a man who had seen so much of the world, and known so much of human nature, would at once advance the business of education to the rank of science. He did a great deal; and though what is excellent is mixed with much that is exceptionable, and though his system, if followed implicitly, would not fully accomplish the objects of education, yet he laid the foundation for national attention to education, in like manner as he first properly developed the mode of examining the faculties and dispositions of the mind.

Since the time of Locke, various writers have come forward to the public notice, with observations and discussions on the subject of education. Several have had in view merely to detail plans of instruction in the different branches of

commercial, literary, or philosophical education : others have taken a wider range, and have investigated the principles of education. All which detail the results of experience, are in themselves considered valuable ; but there are many writers, who seem to have had in view rather to captivate the imagination with any airy system, and to strike out new and shorter roads of education, than to trace out those plans which alone can lead to satisfactory results, by being founded on just views of human nature.





# CONTENTS.

## INTRODUCTION.

Definition and Objects of Education, p. 1—3.—Object and Divisions of this Work, p. 3—5. — What Education can effect, and what it cannot, p. 5—8. — Importance of Mental Philosophy in tracing the Principles of Education, p. 8—10. — Notices of what has already been done in the Science, and in remoter ages, in the practice of Education, p. 10—17.

## PART I.

### *INTELLECTUAL EDUCATION.*

Objects of Intellectual Education, p. 19. — Division of this Part, p. 20.

#### CHAP. I.

##### ON SENSATION AND PERCEPTION.

Sensations and Perceptions, p. 21—24. — Great diversity in the Perceptions, p. 24. — Cultivation of the perceptive power, p. 26—29.

#### CHAP. II.

##### HABIT OF OBSERVATION.

On what this habit depends, and on what it should be exercised, p. 30—33. — Importance of it, p. 34. — Vast

moment of a right direction of the early periods of Education, p. 35.

### CHAP. III.

#### ATTENTION.

This state of mind highly important, but not a distinct faculty, p. 36. — On what it depends, p. 37—39. — Caution to be used in employing the love of novelty, p. 40. — General character of Miss Edgeworth's works connected with Education, p. 41. (See also p. 158—166.) Miss Edgeworth's leading observations on the cultivation of Attention, with remarks by the Author, p. 40—54.

### CHAP. IV.

#### HABIT OF ABSTRACTION.

What it is, and on what it depends, p. 55—57. — How cultivated, p. 58—62. — Importance of it, p. 59. — Absence of mind, p. 62.

### CHAP. V.

#### POWER OF ABSTRACTION.

Nature of this faculty, sources of its exercise, importance of it, and mode of culture, p. 64—68.

### CHAP. VI.

#### MEMORY.

What constitutes a good Memory, p. 69. — Leading object in the early culture of this faculty, p. 71—76. — Mental cause of falsehood, p. 74. — Original diversities in the Memory, p. 76. — Culture requisite where there is

great facility of retention, p. 77.—By what principles the cultivation of the Memory should be regulated, p. 79.—Importance of a correct and ready recollection of words, p. 80—86.—To what extent verbal recollection should be cultivated, p. 87.—*Memoria Technica*, p. 87—90.—Neglect of verbal recollection recently fashionable, p. 91.—Erroneous principles of Miss Edgeworth, p. 91, 92.—Culture of the Memory in different periods of Intellectual Education, p. 92—94.

## CHAP. VII.

### UNDERSTANDING.

To what the term *Understanding* is here limited, p. 95.—Early exercises of this faculty, p. 95—97.—Importance of early attention to the culture of *Discrimination*, and how it is to be carried on, p. 99—104.

## CHAP. VIII.

### REASONING.

The Reasoning faculty may be continually cultivated, p. 105.—Caution in the exercises employed, p. 106.—True method of teaching to reason accurately, p. 107.—Belief sometimes to be required on the ground of authority, p. 107, 108.—Principles to be observed in teaching to reason, p. 108.—The young must be taught to think for themselves, p. 108—111.

## CHAP. IX.

### WORDS.

Early efforts of classification, p. 112.—Importance of a judicious attention to arithmetic, and to natural history,

p. 114—117. — How the force of Words must often be acquired, p. 117. — Quotations from Locke and Mrs. More, on precision in the use of Words, p. 118—120. — Many valuable hints on the art of defining in “Evenings at Home,” p. 120. — The habit should be early formed of seeking for definite ideas of the import of Words, as they present themselves, p. 121, 122. — The meanings of Words to be communicated gradually, p. 122. — Injurious effects of the wrong application of Words, p. 123. — How to be avoided or corrected, p. 124, 125. — Advantage in this respect of domestic Education, p. 125. — Early familiarity with scientific and technical Words very advantageous, p. 126.

## CHAP. X.

### IMAGINATION.

Importance of this faculty, p. 129. — A quotation from Mr. Stewart, displaying its influence on moral sensibility, p. 129—131. — Caution in its culture and exercise, p. 131. — When it may be stimulated, p. 132. — On what objects it should most commonly be employed, p. 133. — Important remarks of Mr. Stewart on the excessive power of the Imagination, p. 135.

## CHAP. XI.

### OBSERVATIONS ON THE EFFECT OF THE COMMON OBJECTS OF INSTRUCTION ON THE UNDERSTANDING.

What should be the first consideration in Intellectual Education, p. 138. — Influence of *Classical Instruction*, p. 138. — Of *Geography*, p. 139. — Of *Natural History*, p. 140. — Of *Mathematical Science*, p. 141. — Of *Natural Philosophy*, p. 142. — Of *History*, p. 143. — Of *Composition*, p. 145. — Of *Mental Philosophy*, p. 145—147. — See also the Appendix.

## PART II.

## MORAL EDUCATION.

## CHAP. I.

## IMPORTANCE AND EXTENT OF MORAL EDUCATION.

Intimate connection between Moral and Intellectual Education, p. 149—156. — The cultivation of the religious principle a most important branch of Moral Education, p. 156—158. — Further considerations on the deficiency of "Practical Education" on this subject, p. 158—161. — Notice of a letter from Mr. Edgeworth in reference to the statements in "Intellectual Education," p. 162—164. — Miss Edgeworth's explanation of the share she had in "Practical Education," p. 165—166. — Reference to works on religious Education, p. 166. — Religion the first rational object in Education, p. 167—170.

## CHAP. II.

## FILIAL AFFECTIONS.

Analysis of these Affections, p. 171—176. — *Instinctive* Affection, p. 175. — Objects of a wise parent, and means of attaining them, p. 175—178. — False indulgence, and its effects, p. 178. — True course to be pursued, p. 180. — On the indications of Affection in children, p. 181—184. — Impartiality in the conduct of parents, p. 184. — *Influence* the great object to be secured, p. 185. — Submissive obedience of great moment to the *happiness* of childhood, p. 186. — The chapter on *Obedience*, in "Practical Education," strongly recommended, but one position in it examined, p. 188—191. — Means of

of punishments, p. 259. — Evils of excessive *fear*, p. 261.  
— VII. On purity, p. 262. — See Part III. ch. x.

§ 5. *Means of promoting Disinterestedness. General  
Caution in the Culture of the Affections.*

VIII. Disinterestedness a progressive principle, p. 263.  
— On the disinterestedness of children, p. 263—266.  
— IX. Means of cultivating disinterestedness, p. 266. — x.  
The growth and refinement of the affections must not be  
forced, p. 267.

## CHAP. V.

### THE MORAL SENSE OR CONSCIENCE.

The Conscience an improvable principle, p. 269—272.  
— Origin and growth of its feelings, p. 272—277. —  
Practical conclusion, p. 277. — Hints respecting the  
proportion and direction of moral impressions, p. 278—  
280. — How erroneous ones are to be eradicated, p. 280.  
— Caution in the selection of books, p. 281. — Early  
habits of self-inspection, p. 282. — Culture of the Con-  
science by present or past facts, p. 283. — Moral dis-  
crimination, p. 284. — Early obedience to Conscience,  
p. 285. — Familiarity with scenes of vice to be avoided,  
p. 285. — Influence of custom on habitual motives and  
on passive feelings, p. 286. — The feelings should not be  
excessively excited, p. 288. — Cultivation of the habit of  
truth, p. 291. — The cultivation of religious principle of  
vast consequence to the moral sense, p. 291.

## CHAP. VI.

### EARLY RELIGIOUS EDUCATION.

Religious *truths*, *affections*, and *principles*, p. 293. —  
Religious *knowledge* easily acquired, not so religious  
*principles*, p. 294.

### § 1. *Communication of Religious Knowledge.*

Too much must not be early attempted, but opportunities should be frequently chosen, p. 295—299. — When the idea of God should be communicated, p. 299. — Conversation—Hymns—Catechising, p. 300—302. — The memory to be stored with devotional sentiments and expressions, p. 302. — Scripture history, p. 303. — Children should be enabled to understand what they read, p. 303. — A taste for religious knowledge to be cultivated, p. 304. — The mind to be trained to confidence and submission, p. 305. — Nevertheless the grounds of faith to be shown as the mind can discern them, p. 306.

### § 2. *Cultivation of Religious Affections.*

Importance of the filial to the religious affections, p. 308. — Mode of cultivating the *love* of God, p. 309—312. — On the *fear* of God, p. 312.

### § 3. *Formation of Religious Principles.*

The religious affections may exist without operating as principles, p. 314. — Religious *obedience* will give activity and vigour to the pious affections, p. 315. — This principle best founded on filial submission to the earthly parent, p. 315. — Means of cultivating Christian obedience, p. 316—321.

### § 4. *General Observations.*

In cultivating religious principles, we must attend to the state and progress of the mind, p. 321. — All right dispositions to be cherished, and wrong ones checked, with a view to it, p. 321. — The female mind to be judiciously prepared for maternal duties, p. 323. —



Religious Education need not lessen the activity and enjoyment of early life, p. 324. — The progress of different children much affected by peculiarities of temper, &c., p. 324. — Importance of early attention to religious Education, p. 325—328.

## PART III.

### *PHYSICAL EDUCATION.*

With what extent the term is here employed, p. 329—331. — What ought to be the direction of female Education, p. 331. — Connection of physical with intellectual and moral Education, p. 332—338. — Reference to works employed in this Part, p. 338—340. — Quotation from the “Light of Nature pursued” on the direction of parental affection, p. 340. — The Physical Education of a child may be considered as commencing before its birth, p. 341—344.

### CHAP. I.

#### AIR, TEMPERATURE, &c.

Component principles of Atmospheric Air, p. 345—348. — Temperature, p. 348. — Gradual hardening of the system, p. 349.—351. — External heat—sudden variation—exercise in open Air, p. 352—354. — Effect of evaporation, p. 354—358. — Expedient to prevent the effect of undue exposure to the external Air, p. 358.

### CHAP. II.

#### CLEANLINESS. BATHING.

Importance of Cleanliness, p. 360. — Cold Bathing recommended, but the system to be prepared for it.

p. 362. — Reference to Dr. Currie's "Medical Reports," p. 363. (see also p. 347.) — Observations derived from the Medical Reports applied to cold Bathing, p. 364—371. — Inferences, p. 371. — Caution in the use of cold bathing, p. 372. — Directions respecting the construction and employment of the *Shower-Bath*, p. 373—375. — Sea Bathing, p. 375.

### CHAP. III.

#### CLOATHING.

Attention to cloathing recommended, p. 377. — The feet to be kept warm and dry, p. 378. — Flannel under linen, p. 379. — Every part of the dress should allow the free exercise of the muscles, &c. p. 380.

### CHAP. IV.

#### BEDS. SLEEP.

Materials of Beds, p. 382. — Warmth should not be excessive, p. 383. — Quantity of Sleep, p. 383. — Sleeping singly recommended, p. 385.

### CHAP. V.

#### CARE OF THE SHAPE.

A recumbent posture in the day-time recommended, p. 386. — Stiff stays reprobated, p. 387. — Substitute for stocks, p. 388. — Change of position not to be forbidden, p. 388.

### CHAP. VI.

#### DIET, &c.

Quality and quantity of food, p. 390. — Regularity in meals, p. 391. — Animal Diet, p. 391. — Water the best

beverage, p. 392. — Propensity often early formed to the use of strong liquors, with its deleterious effects, p. 393—398. — Water used as a beverage should be free from the oxyd of lead and too much earthy matter, p. 398—400. — Tea, p. 400—402. — Recommendation from Locke, p. 402.

## CHAP. VII.

### MUSCULAR EXERCISE.

Children should be encouraged in active clever sports, p. 404—406. — Exercise should be voluntary and spirited, p. 406—409. — Dancing, p. 407. — Courage, activity, and presence of mind to be cultivated, p. 409—413. — Exercise should form a part of every system of Education, p. 413—415. — Excessive mental exertion to be carefully avoided, p. 416. — And also indolence of body or of mind, p. 417—418. — With, on the other hand, restless impatience, p. 419. — Girls to be encouraged in active exercise, p. 419—421.

## CHAP. VIII.

### EXERCISE OF THE SENSES.

On the improvement of the Senses and the perceptive power, p. 422—425. — Abstract from Saltzman's "Gymnastics for Youth," on the exercise of the Senses, p. 426—430.

## CHAP. IX.

### SENSIBILITY.

Object with respect to the organs of feeling, p. 431. — Effect of undue excitement, p. 432. — Regulation of the sensibility, p. 432—434. — Picture of morbid sensibility, from Beddoes, p. 436. — Evils of an excessive excitement of nervous sensibility, p. 436.

## CHAP. X.

## PURITY.

Physical Education not to be made an exclusive object, p. 438. — *Preparatory Schools* recommended, p. 439. — Evil effects of impure language, p. 440. — Maternal care should be directed to guard the delicacy and purity of their daughters, p. 441—443. — Delicacy in dress recommended, p. 443. — Suggestions exclusively addressed to the Father or Paternal Friend, p. 445—454.

## APPENDIX.

Considerations on the Study of the Dead Languages in a Public School, p. 455.



## PART I.

### *INTELLECTUAL EDUCATION.*

#### INTRODUCTION.

**I**NTELLECTUAL Education is that branch of education which respects the understanding, considered in distinction from the affectionous and dispositions. By Intellectual Education we understand that series of means by which those various powers, which may be called the intellectual powers, are cultivated; by which those habitual qualities of mind are produced, which immediately respect the acquisition of knowledge, or are essentially auxiliary to it; and by which the mind is stored with those ideas which are subservient to scientific acquirements, or to the arts and pursuits of life.

The full consideration of these objects would lead to three primary divisions of this branch of education: first, the cultivation of the several intellectual powers and qualities; secondly, the value and mode of cultivation of the different branches of knowledge; and thirdly, the peculiar culture of mind and intellectual acquirements requisite for the different sexes, classes,

and professions. In a field so wide, it is necessary to make some selection; and we shall chiefly confine ourselves to a brief consideration of the culture of the leading intellectual powers and qualities.

It may be presumed that our readers are not altogether unacquainted with the leading elementary principles and phraseology of mental philosophy; and what will be laid before them does not require the preparation of profound research and metaphysical speculation. If they should, however, feel the wish to acquire more acquaintance of the rudiments of this most important branch of science, they may be referred to the chapters of *Systematic Education* on Mental Philosophy.

The observations we have to make on the principles of Intellectual Education, will be arranged under the following heads; SENSATION and PERCEPTION, OBSERVATION, ATTENTION, ABSTRACTION, considered both as a *habit* and as a *power*, MEMORY, UNDERSTANDING, and IMAGINATION.

## CHAP. I.

## ON SENSATION AND PERCEPTION.

SENSATIONS are the rudiments or elements of all our ideas, that is, of all our thoughts and feelings. When an infant enters into the world, there is no appearance whatever which can authorize to assert that there are ideas in its mind ; and it cannot reasonably be doubted, that, if a human being could be deprived of all his organs of sensation, before any sensations had been received, he could never have ideas. In the earliest exercise of the capacity of sensation, sensations are simple, uncompounded with the reliects of former corresponding sensations ; but the sensations very soon become perceptions, that is, they instantaneously recall the reliects of other corresponding sensations.

That sensations, in a somewhat advanced state of mental culture, are usually perceptions, any person may satisfy himself, by considering that sensations are usually accompanied either with an idea of an external object causing them, or (if they are merely the effect of the state of the bodily system) with an idea of the sensation being in that part of the body, in which the cause of the sensation exists ; both of which are complex ideas, formed from a great number of



impressions, and which could in no instance be produced by any exertion of the sensitive power alone, but necessarily require the exercise of the retentive and associative powers.

Considering man as an intellectual being, the correctness and extent of his perceptions are of the first moment. They are, in fact, the materials of all knowledge respecting external objects; and in the early stages of mental culture they are the only objects of the understanding. Now, the correctness and extent of the perception depend upon the vividness and efficaciousness of the component sensations, and the number of them received from the same or similar objects in different situations, and through the medium of different senses. One leading object, therefore, in the education of the human being, should be to invigorate and exercise the organs of sense.

Independently of the effects of the general healthiness of the system, it appears decidedly probable that the organs of sense are capable of being improved by proper exercise. It is a general law of our frame, that moderate exertion increases the power of exertion; and there are facts which lead to the same conclusion in this particular case. But this may be safely left to the natural effect of varied exercise. What should principally be done is, to afford children the opportunity of exercising their senses on a variety of objects, and in a variety of situations.

We should think it desirable to proceed a little farther on the cultivation of the organs of sensation ; but some observations on this subject will properly form a part of what we shall have to say under the head of **PHYSICAL EDUCATION**.

By the law of association, many ideas, received directly from sensible objects, through the medium of different senses, become connected, and at last blended together, so as to form one very complex, though apparently uncompounded, idea ; and this complex idea is often recalled to the mind by a corresponding sensation ; and by association it becomes so connected with that sensation, that the complex idea itself is often mistaken for a part of the sensation. For instance, the sensation produced by the impression made by a globe on the sense of sight, is, as can be proved, nothing more than that produced by a circle, with certain variations of light and shade : yet, immediately on the sensation being received, the ideas of the solidity of the object, of its hardness, of its magnitude, and of its being something external to oneself, (all of which have been derived from the sense of touch, in connection with this object, or others in some respect similar,) immediately rise up in the mind in one blended form : by their complete coalescence they appear to be one ; and by their immediate and constant connection with the sensation, they appear to the mind as a part of the sensation.

The sensation thus connected with the complex idea is the perception : and by the faculty of PERCEPTION we understand that compound power, (or rather combination of powers,) by which perceptions are received from external objects. The accuracy and vividness of the sensation depend upon the sensitive power and its organs : the accuracy and vividness of the perception depend partly upon the accuracy and vividness of the component sensations, and partly upon the activity of the retentive and associative powers.

Supposing the powers of sensation to be in a sound and vigorous state, yet it is obvious that the perceptions will vary very greatly in different individuals, and in the same individual, at different periods. The perception is, in fact, the sum total of all the notions which the individual has of the object.

How much the perceptions of the same object vary in different individuals, may be understood from a simple instance. Suppose a watch to be subjected to the observation of three persons, whose organs of sense are alike healthy and vigorous ; the first a very ignorant person, totally unacquainted with its purposes and movements ; the second a well-informed person, not however possessed of any acquaintance with the particular mechanism ; the third an artist, minutely and completely acquainted with it : the sensation may be precisely the same in all instances ; the picture upon the retina may con-

vey to the mind an equally impressive notice of the object; but how different the perception! The first sees a number of minute objects, which attract his attention, perhaps, by their beauty and regularity; but nothing more: he has no idea of their subserviency to each other or of their general use; there is little more in his case than sensation, — indeed we may say, nothing more than sensation besides those associated perceptions which so soon become connected with every impression from external objects, and to which we have already referred. The second, from his general knowledge of mechanism, has some ideas excited by the sensation of use and connection, but he cannot discern the specific kind of connection, nor how each part tends to answer the end of the whole. If he sets about to study the mechanism, he subjects each part to minute examination in its structure and connections; and by degrees may acquire an acquaintance with the whole, which, on a subsequent inspection, would give him an immediate and distinct perception of the parts and purposes. What he thus acquires by laborious and patient examination, the third saw at once. His perceptions have long been cultivated by daily attention to the movements and their dependencies, by studying their defects and excellencies, by the actual formation of various parts, and the construction of the whole: and a great number of the ideas produced by such observations and operations, become so inti-

mately united with the sensation, that at last this at once excites them, and thus he sees (or, more correctly, perceives) what lies totally out of the reach of the observation of others.

From this brief account of the perceptive power, we may readily derive the most essential considerations as to its cultivation.

To render the sensations efficacious in forming distinct ideas, and to connect those ideas already derived from any object with the new impressions, depends principally upon the degree of attention (or fixed direction of the mind) which the sensations receive. Hence those who have the care of infants and young children, should give them every opportunity to keep their attention directed to the objects of their senses ; and every means should be employed to lead them to such attention. An infant, intently gazing upon an object, or examining it with its little hands and lips, is as usefully employed in the cultivation of intellect as the foudest parent can wish. In the early periods of mental culture more is, however, to be done in this connection, by allowing a child full scope for its own efforts, than by any direct exertions which can be made by others. When its attention is fixed upon any object, let it remain, so ; if possible, let the objects of sense be brought into view under different aspects, and exposed to the examination of different senses.

Before words become to a child the signs of voluntary action, all that can be done is to expose it to sensations, and to allow them to fix the attention; but afterwards more direct efforts may be made, and the attention may be fixed by various other means, beside the mere action of the sensations themselves.

Children of quick sensations, for the proper cultivation of the perception, require to be frequently induced to observe minutely the objects of perception. We do not venture to go so far as to assert, that it is of no consequence what they observe, provided that they do carefully observe it; but there can be no hesitation in saying, that when the sensations are constitutionally vivid, every instance of close observation given to objects which are within the scope of the comprehension, is cultivating the perception, and contributing to the stock of materials on which the highest efforts of the understanding are to be exercised: and however trifling, in common estimation, those objects may be, yet the mind is receiving a useful employment, and every thing is going on as effectually as could be wished. It is a most erroneous idea in education. that nothing is done except when children are engaged in the usual rudiments of instruction. A child watching the motions of objects around, observing their figure and sounds, examining their structure, is employed in a work which it should be our aim as much as possible to aid and encourage, and from

which we may expect very valuable results both on the faculties and the furniture of the mind.

The leading point with respect to those whose physical sensibilities are lively, is to engage them to steady observation of the objects of perception; with respect to those whose sensations are by their constitution dull, our efforts must be directed to the awakening of the perceptive power. Whatever is found to stimulate the mind to the exercise of the power, must there be employed. It does not much signify in this case whether, in the first instance, we succeed in producing ideas which will be permanently useful; if the perception is exercised, it will become more vigorous, and by degrees the original dulness of sensation may be in some measure remedied, by the influence of associated feelings. But, in general, dulness of perception does not arise from dulness, and still less from deficiency, in sensation; but from the inefficient employment of the organs of sense. Many lively children are found to be dull in their perceptions; and on the other hand, children whose physical sensibilities are far from vivid, see what their companions see not, and hear what they hear not. The former glance over, and see at a glance, the most impressive objects, or ~~features~~ of an object, but the more minute parts, or the less prominent and brilliant objects, they do not stay to notice; and though these affect the organs of sense, they make no impression on the mind: the latter more readily dwell on

the objects of their sensations; and this allows the various parts to call up associated ideas, and in other ways to affect the mind, and thus to make their sensations efficacious.



## CHAP. II.

## HABIT OF OBSERVATION.

THE habit of accurate OBSERVATION depends, in a great degree, for its foundation, upon the manner in which the perceptive power has been early cultivated, while at the same time it invigorates the perceptions: indeed, in some points of view, it may be regarded simply as the employment of the perceptive power. This habit depends also, especially for its utility, upon the cultivation of the judgment, and upon the associations which become connected with the objects of sense. A child observes, in the first instance, because the notice of the mind is excited by the pleasure or pain accompanying the sensation; afterwards also, through the influence of external motives, that is, of associated pleasures or pains. When the understanding is so far developed as to perceive the uses of different objects, this again increases the motives to observation, and makes it subservient to much valuable cultivation of the intellect. Every fact which is intelligible and interesting to a child respecting the objects of perception, excites the notice of the mind to those objects, at the same time that the recep-

tion of it in the mind, and the repetition of the *ideas*, increase the stock of knowledge, and exercise the memory and the judgment, and often the reasoning powers.

Yet here, as in every branch of education, by aiming to do too much, we may make our best directed exertions ineffectual. To observe with effect, requires patient and frequently repeated attention. To observe is not merely to see, but to see so as to perceive *that*, whatever it be, of which the ever active principle of association has made the visual sensation the symbol or index; and the more the observation is well employed, the more will be brought into the view of the mind by those sensations which to another would not lead on one link in the chain of thought. To force the observation is therefore impossible. We may make our children parrots, by giving them words; but the growth of ideas must be gradual.

The observation must first be employed upon directly sensible qualities alone; the more these are noticed, and the ideas of them associated together, (in other words, the clearer the perceptions,) the better foundation is laid for future knowledge. By degrees, and as it is perceived that the mind will bear it, those circumstances and qualities which imply some of the simplest exercises of the understanding, should be brought into view; and from these the skilful instructor (or rather instructress, for we presume that in general the early intellectual education

is chiefly conducted, as it will be best conducted, by the female sex,) will proceed to others which are still more remote from mere sensation.

It will usually be found that children who have been educated in the country, or have had continual opportunities of being in fields and gardens, (other things being equal,) acquire much more completely the habit of observation than those who have been bred up in large towns. In the works of nature there is much more than in the works of art to excite the observation of children, much more in general that can be made the subject of pleasing instruction; but the judicious parent will not be at a loss to find numerous objects within-doors to excite the observation and exercise the perceptive powers; and, provided that the observation is actively employed, and correct perceptions are acquired, the mental culture in this essential point is successfully going on.

The habit of observation depends in part upon the general culture of the mind, especially upon the associated thoughts and feelings connected with external objects. The poor plough-boy, with all the advantages that his rustic employments afford him for the excitement of his observation, will often be found extremely deficient in that habit; his perceptions are dull, and his mind is scarcely awakened. Sensations often repeated, without any associations being formed with them, cease to excite the notice of the

mind; and where the work of instruction has been totally neglected, as unhappily it so often is among the poor in country situations, the noble powers of the mind lie dormant; there is nothing to rouse its capabilities separate from the narrow round of the daily employments; these soon become mechanical and cease to excite its exertion; and, as far as intellect is concerned, the situation is surely less favourable than that of the untutored savage, whose ingenuity and observation are stimulated by the necessities of life.

As the mind, therefore, is capable of receiving them, such ideas should be communicated in connection with the objects of sensation, as are calculated to keep up the interest which the mere sensations at first excite; and thus to continue that attention to them which may gradually render the observation habitual.

It must not be supposed that we would wish the observation to be cultivated to the exclusion of reflection: the two habits of mind are not in any respect in opposition, in the early periods of education; but, on the contrary, the one materially aids the other. The reflection may be well and successfully exercised upon the ideas which have been left by the absent objects of sense; and indeed it is only upon these that, at first, it can be properly exercised. If this be done, the interest by which the observation is stimulated will be kept up; and, what is not

less important, the employment of the observation will be rendered effectual, and will afford materials for after-reflection. The exercise of thought respecting the occurrences of the day, respecting those things which have been the subject of direct observation, in short respecting any object of sensation, is in various points of view of great value; and the more this is employed, the more the mind is prepared for farther observation.

Nevertheless, the period of childhood is more the period of observation than of reflection (or steady attention to our own thoughts and feelings); and it is the former that, in the preparatory parts of education, we should make the primary object. It is of essential value in every branch of education, and in every department of life. The successful acquisition of every science depending upon experiment, indeed the acquisition of knowledge of every kind which depends upon the exercise of the perceptive power, the cultivation of the taste, the common concerns of life, the intercourses of civility, and the efforts of benevolence, require the constant exercise of the habit of observation; and so long as the observation of a child does not rest merely with the immediate objects of perception, but continues to connect with them that information which the instructor communicates, or which has been derived from past observation, it is very usefully employed. Whatever method is found to invigorate and correct the

observation, should be frequently made use of. Till the understanding has made considerable progress, this should be a leading object in the intellectual culture ; and in every period of it, the habit should be frequently brought into exercise. By a proper cultivation of it, the memory and judgment are directly cultivated ; and while it strengthens and rouses the energy of the mind, it furnishes it with some of the most serviceable materials for the understanding and imagination.

Those who have been at all engaged in the business of education, well know in what different degrees accuracy and quickness of observation are found, and how important it is for the progress in intellectual acquirements, and often for the moral culture, that the habit should be early and steadily cultivated. And we here wish to express our decided opinion, that the character of the intellect and affections, however much it may be modified by future cultivation, receives its stamp from the employment of the first few years of life ; that the education of the nursery is of almost incalculable moment in the mental and moral culture ; that by the neglect of it, years of labour may be rendered requisite to compensate in some degree for it ; and that by a proper attention to it, a foundation is laid for a clear and vigorous understanding, and for lively and pure affections.

## CHAP. III.

## ATTENTION.

ATTENTION is an essential constituent part of the habit of observation, and is necessary to every observation of the mind in its first stage. Many corporeal and even mental operations may, when become thoroughly habitual, go on without exciting the attention of the mind : and this we have no hesitation in saying, notwithstanding the great authority of Dugald Stewart to the contrary : but this is not the place for the discussion of this point \* ; and what more immediately concerns our purpose is, that before any operation of mind is become habitual, the exercise of it requires the direct notice of the mind, — that attention is requisite to render sensations efficacious, — that every exercise of the understanding requires it, — and that the habitual power of employing it in the direction which the judgment points out, may be regarded as what is most necessary for the attainment of the highest degrees of intellectual culture. In this perfect state it is very rarely to be met with ; but in a considerable degree it is fre-

\* Some remarks have been made on the subject in the first division of MENTAL PHILOSOPHY in Dr. Rees's Cyclopaedia.

quently acquired ; and some good portion of it is so important in every stage of the mental progress, that the formation of the habit cannot be begun too early, nor the cultivation of it made too steady an object.

Attention is now not unfrequently spoken of as a distinct faculty of the mind ; and the philosopher to whom we referred in the preceding paragraph has greatly contributed to this change of nomenclature, if he did not commence it. It may perhaps be regarded as a mere verbal distinction if we deny it the appellation ; but, in fact, it appears to be, in its simple state, merely the notice of the mind, which in various instances is involuntary, but which by degrees may be connected with volition, and be directed by habitual tendency, or by direct motives, even in opposition to the strongest impressions from external objects. We may very correctly speak of the power of the mind over its attention, and, by abbreviation, of the power of attention ; but the true point of view in which the attention is to be regarded, (both when it can be fixed by stimuli of different kinds without the direct intervention of volition, and when it is capable of being produced by direct volition,) is as a state or habit, which we would in the one case speak of simply as a state or habit of attention, in the other as the habit of voluntary attention. •

In very young children the attention is entirely involuntary ; the sensible excitements of various kinds which we employ attract the



notice of the mind ; and the attention is directed to the most impressive excitement. This is very much the case in every stage of education ; but, under judicious management, the state of mind which we call attention may be early produced by the influence of motives without sensible stimulus ; and the foundation is then begun for the habit of voluntary attention.

The attention produced by sensible stimulus begins even with the very first sensation which is received. It is a beautiful provision of Providence, that sensations which give pain, while they are the most impressive, are of rare occurrence ; and that those which are of most frequent occurrence, or which it is important for the mind to seek for, are attended with pleasure. It is probable that no sensation is at first indifferent ; and therefore in the commencement of the growth of intellect, every sensation will excite all the attention which is requisite to give it the degree of efficacy which is necessary for the period. All we then have to do, is to allow the attention to remain where the sensation calls for it. “ It is unfortunately in the power of a foolish nurse,” says Miss Hamilton, (vol. ii. p. 47.) “ to retard the natural progress of the mind, by perpetually interrupting its attention. A child that is much danced about, and much talked to, by a very lively nurse, has many more ideas than one that is kept by a silent and indolent person. A nurse should be able to talk nonsense in abundance ; but then she should be

able to know when to stop." And the same very respectable writer adds, in a note, from the observation of a judicious friend, that nothing more effectually tends to retard the progress of the infant faculties, than a custom prevalent with nurses, of keeping the child in a continual trot upon the knees; and this especially in cases where its attention is most closely, and therefore most usefully engaged.

But it will not be long before the impressions which have often been received cease, by the diminution of their vividness, to produce the same effect on the mind. When a child has had some cultivation of memory and association, the repetition of a former impression is often much more pleasant than the first reception of a new one; because, if the impression itself is less lively, and in itself considered less pleasant, the associated circumstances often communicate a still more interesting pleasure. The child remembers the pleasure before derived from it: the repetition of it sets his little faculties to work in connection with his former sensation, and the ideas to which it led; and the moderate exercise of the faculties is generally pleasant: and there is often a positive pleasure in the mere repetition of past impressions, even when the disposition of a child is very active, arising from the increased power of fully comprehending the objects causing the impressions.

But before the associative power has been

much exercised, new sensations are very commonly more attractive than old ones; and here begins that restless desire of novelty, which, while it operates as a most powerful stimulus to the pursuit of knowledge, requires to be carefully watched in every period of education, lest the attention should be completely dissipated, and no knowledge acquired: for there is no principle in education more certain, than that knowledge, (clear and correct ideas respecting the objects of sense and intellect,) cannot be gained by wandering, hasty attention. At this point the efforts of the parent should be given to lead the little mind to the examination and re-examination of the objects of sensation; not indeed so much by direct influence, as by those little contrivances which a judicious mother so soon learns by experience, and to aid her in which she may consult Miss Edgeworth's excellent observations on the subject; for though these more immediately refer to a later period of education, they suggest many important hints respecting the best methods to be pursued in the earliest.

'The subject of attention is so important, that we shall select some of Miss Edgeworth's leading observations on the cultivation of the habit, and subjoin our own remarks in addition. In doing this we wish to lead our readers, if they have not already engaged in it, to the study of a

work, the value of which we rank higher in proportion to our own experience and observation; and by no means to prevent it. Though in several of her positions we cannot agree, though we think her work essentially deficient, and are by no means satisfied as to the probable result of her plans on the whole, and though to follow them in detail to any considerable extent requires a degree of mental cultivation, and a combination of circumstances, which are very rare in those walks of life where the subject is likely to receive the most attention, yet we cannot hesitate in strongly recommending her work, as containing a fund of very important observations, the result of varied and long-continued experience, guided by sound judgment and good sense, and generally correct moral views; as exhibiting a number of very important phenomena and principles subservient to mental philosophy; and as furnishing to the "practical" parent very valuable aids, even where her plans cannot be minutely followed. Her elementary works ("Early Lessons," "Parents' Assistant," &c.) are incomparable; and if their striking and much to be lamented deficiency in every thing like religious principle were suitably supplied, they would leave scarcely a wish ungratified. If any female writer should hereafter come forward to the public, possessing the clearness, simplicity, correctness, and well-stored understanding of an Edgeworth, the brilliant yet chaste

imagination and “devotional taste” of a Barbauld, and the energy and high-toned moral principle of a More, divested of bigotry, and founded upon genuine Christian theology, in the scale of utility she will probably stand unrivalled among her contemporaries, however eminent her age may be in every thing great and good. But to return to sober realities.

The three principles which are laid down by Miss Edgeworth in her concluding Summary, as of universal application, are, that the attention of young people should at first be exercised for very short periods; that they should never be urged to the point of fatigue; and that pleasure, especially the pleasure of success, should be associated with the exertions of children.

With respect to the first of these points, we shall extract the following remarks from her chapter on Attention:—“Besides distinctness and accuracy in the language which we use, besides care to produce but few ideas or terms that are new in our first lessons, we must exercise attention but during very short periods. In the beginning of every science pupils have much laborious work, we should therefore allow them time; we should repress our own impatience when they appear to be slow in comprehending reasons, or in furnishing analogies. We often expect that those whom we are teaching should know some things intuitively, because they may have been so long known to us that we forget

how we learned them.” — “A reasonable preceptor will not expect from his pupil two efforts of attention at the same time; he will not require them at once to learn terms by heart, and to compare the objects which those terms represent; he will repeat his terms till they are thoroughly fixed in the memory; he will repeat his reasoning till the chain of ideas is completely formed. Repetition makes all operations easy; even the fatigue of thinking diminishes by habit. That we may not increase the labour of the mind unseasonably, we should watch for the moment when habit has made one lesson easy, and then we may go forwards a new step.”

Respecting the third point, Miss Edgeworth urges, that the stimuli which we employ to excite attention, should be proportioned in degree and duration to the mental character of the individual, and the circumstances of the case. “It is not prudent early to use violent or continual stimulus, either of a painful or a pleasurable nature, to excite children to application, because we should, by an intemperate use of these, weaken the mind, and because we may with a very little patience obtain all we wish without these expedients.” Besides which, violent motives frequently disturb and dissipate the very attention which they attempt to fix. Regularly recurring motives, which interest, but do not distract the mind, are evidently the best. In proportion as the attention becomes habitual,

the excitements producing it should be withdrawn. Success is a great pleasure, and when children have sometimes tasted it, they will exert their attention merely with the hope of succeeding. "Instead of increasing excitements to produce attention, we may vary them, which will have just the same effect. When sympathy fails, try curiosity; when curiosity fails, try praise; when praise begins to lose its effect, try blame; and when you go back again to sympathy, you will find that after this interval it will have recovered its original power." At the conclusion of her remarks on this head, Miss Edgeworth justly urges the cultivation of the affections of children as a most important means of acquiring power over their minds, and exciting them to the noblest exertions. "When once this generous desire of affection and esteem is raised in the mind, their exertions seem to be universal and spontaneous: children are then no longer like machines, which require to be wound up regularly to perform certain revolutions; they are animated with a living principle, which directs all that it inspires."

"With *timid* tempers we should begin with expecting but little from each effort, but whatever is attempted should be certainly within their attainment; success will encourage the most timid humility. It should be carefully pointed out to diffident children, that attentive patience can do as much as quickness of intel-

lect: if they perceive that time makes all the difference between the quick and the slow, they will be induced to persevere."

"It is more difficult to manage with those who have *sluggish*, than with those who have timid attention;" and with respect to that class of the indolent "who saunter at play and every thing," Miss Edgeworth does not appear to have discovered any remedy. If a child's mind is capable of active exertion in any thing, there is hope: the object is to gain the direction of that exertion to the acquisition of knowledge; but the other case she seems to consider as hopeless. Locke's proposal of presenting them (among other stimuli) with fine clothes, eating, &c. she regards as inadequate; but she does not suggest any plan by which the love of knowledge may be produced.

We doubt whether instances are at all common of such complete want of physical sensibility as she seems to attribute to the sluggish; but "the pain of attention," if it be not excited to something which is beyond the powers of the mind, cannot be so great as to render it preferable to undergo shame and punishment, if judiciously administered. It is probable that a moderate degree of exertion of the faculties is always attended with some pleasure. There are employments which engage the attention, without requiring great effort of mind. The simple operations of arithmetic, the copying of passages



from a printed book, &c. are of this kind. If the performance of some of these is steadily made necessary; if temporary abstinence, for instance, or the loss of every thing which is not necessary in diet, be made the regular consequence of determined sluggishness, and the remissness of attention be constantly followed with the trouble of rectifying errors, &c. ; in short, if the pain of attention be constantly rewarded by the avoidance of some greater pain, and the comfort of indolence be constantly followed by that greater pain, it cannot be but that in process of time the attention will be less irksome, the mind awakened, and the idea of mental employment accompanied even with satisfaction. If once this state is reached, nothing more is wanting, than to make the attention habitual, to employ it gradually on more difficult objects, and as uniformly as possible to make remissness the source of inconvenience naturally following from it; and to reward exertion by whatever suitable consequence of it is found to gratify the now awakened mind.

The most difficult case is, where indolence is united with that quiet amiableness of disposition, and that tolerable degree of good sense, which, united, lead those who do not know how to appreciate the ill effects of the baneful quality, to yield their affection and approbation, and give the appearance of injustice and harshness to every measure of pain or privation which is employed to excite to exertion.

“ *Vivacious* children are peculiarly susceptible of blame and praise; we have therefore great power over their attachment, if we manage these excitements properly. These children should not be praised for their happy hits; their first glances should not be extolled: on the contrary, they should be rewarded with universal approbation when they give proofs of patient industry, when they bring any thing to perfection.” —

“ To win the attention of vivacious children, we must sometimes follow them in their zig-zag course, and even press them to the end of their train of thought. They will be content when they have obtained a full hearing; then they will have leisure to discover that what they were in such haste to utter was not so well worth saying as they imagined; that their bright ideas often, when steadily examined, fade into absurdities.”

With respect to children of this character, we think Miss Edgeworth’s remarks peculiarly happy; and from many which we might with advantage select, we will transcribe the following: “ We should not humour the attention of young people, by teaching them always in the mode which we know suits their temper best. Vivacious pupils should from time to time be accustomed to an exact enumeration of particulars; and we should take opportunities to convince them, that an orderly connection of proofs, and a minute observance of apparent trifles, are requisite to produce the lively descriptions, great discoveries, and happy inven-

tions, which pupils of this disposition are ever prone to admire with enthusiasm. They will learn not to pass over *old* things, when they perceive that these may lead to something *new*; and they will even submit to sober attention, when they feel that this is necessary to the rapidity of genius."

Judicious and useful as these observations are, we are of opinion that Miss Edgeworth has, in her system of education, too much left out of view the actual condition of human nature, that, in every department of life, circumstances are continually occurring in which it is necessary that the attention should be given to objects not in themselves pleasant, from their subserviency to others which are of importance, and that exertions, in like manner, must often be made, to which nothing but a sense of duty would prompt. With respect to the observations which we have extracted, they have all their value, and may be applied, with modifications, not only to the earliest periods of education, but to every succeeding stage; yet her plans strike us as deficient. They are principally calculated for those cases in which, from early example and cultivation, there is a desire of knowledge excited; in which it is imbibed without direct effort, on the part of the parent or early instructor; in which, from the habits and pursuits of those around, its advantages are at once felt, and the acquisition of it regarded as of the first

importance. In the hands of such teachers as Miss Edgeworth, so well suited to the task by enlightened judgment, steady perseverance, and the ready command of much varied knowledge, with children whose early habits they have themselves formed, whose understandings they have cultivated and furnished with ideas, the processes which she has pointed out may be all which are sufficient: but we doubt whether the ends proposed, can, in general, be answered by such means alone; and still more, whether they are, in general, calculated to produce that strength and energy of mind which, with a view to an object fixed upon as important, can steadily pursue a course of arduous exertion.

The habit of attention must be gained, in order to make any progress in intellectual culture; this is of course a point decided. It cannot be acquired too early, because thus the utmost efficacy will be given to all the other operations of the mind, and especially to the acquisition of clear, impressive, and serviceable perceptions; this is also a point indisputable. It must, too, be associated with volition as early as possible, and then the foundation is laid for every degree of mental culture to which circumstances may direct. We are of opinion, that, after this point, Miss Edgeworth's plans are defective. Her pupils are to be *allured* on too much. The path of knowledge is often a difficult one, and sometimes requires painful efforts; so also the path

of duty ; and the culture to which her system is chiefly confined, is scarcely calculated to produce that hardy vigour of mind, which, whether the possessor is called to engage in the highest pursuits of science, or in the narrower sphere of social employments and duties, cannot be otherwise than valuable. When the power of voluntary attention is acquired, then the various motives of confidence in the judgment of the teacher, of habitual submission to authority, of affection, and perhaps occasionally of fear, should be employed as circumstances direct, in order to give it strength and activity, to excite the pupil to such exercises of it as may make it a hardy vigorous principle, capable of employment, even where the employment may have no intrinsic attraction, and may even be at first positively painful.

If a pursuit can be made attractive to a pupil at the outset, it is well ; but if he have acquired that hardness of attention of which we speak, which will enable him to struggle through first difficulties, and perhaps by degrees to take some delight in them, he is then fitted for the acquisition of any branch of knowledge to which his objects in life, or the bent of his own inclination and cultivation of his understanding, may induce his instructor to direct him. If he have not acquired that strength or activity of attention, difficulties which must meet him in the higher departments of literature and science, will often

be found to stop him ; and however judiciously his attention may have been early cultivated, if it have not acquired this firmness, the attractions of less arduous pursuits, which will still gratify his taste for knowledge, will effectually check all progress.

There are few points in which the cultivation of the intellectual powers is concerned, in which we do not find the importance of the moral habits, particularly of diffidence, of submission, and the desire of doing what is right : where these are suitably produced in the mind by previous education, the culture of the attention very greatly depends upon the instructor. The attention may be restless, or it may be sluggish ; but the more suitable efforts are made to render it voluntary, the more it comes under the command of the will. These efforts will be made, if the dispositions are right ; and when the attention is once become to a considerable degree voluntary, the direction of it may be obtained, (by the influence of those views and motives, which the above-mentioned moral habits put in the power of the instructor,) to whatever object it is thought right to direct it. Thus influenced and directed, the way will be comparatively clear. Where the attention is fairly given, the mere employment of the mind becomes itself pleasant. Difficulties will then be overcome, and the pleasure of success will aid every other motive. By

degrees the utility of the object begins to be distinctly seen, and the purposes of the different steps which are taken to gain it are also discerned; and then, if the habit of patient industry have been formed, or the continued direction of the attention be kept up by the influence of the moral habits, the judgment will aid and encourage every exertion, and at the same time the foundation of a most valuable habit will be laid, of pursuing definite important ends, by the steady use of suitable means.

The habit of attention, or at least the direction of the attention to any object, must sometimes be produced by compulsion, wholly or in part. What kind of compulsion should be employed, and especially whether or not corporeal pain is in any instance expedient for this purpose, and in other departments of education, will be considered under the head of MORAL EDUCATION: but we here have only to state the fact, that unless every impression could be regulated by a judicious parent, from the very birth, compulsion must sometimes be employed, even in the best systems of education, — that education in which compulsion has not been employed, might probably produce amiable characters, but seldom such as will be great in intellectual or moral worth, — that as early education has long been, and it is to be feared long will be, too generally conducted, without any steady cultivation of the habits of industry and attention, and of ready

submission to authority, the instructor to whom children are committed, whether at home or at school, will commonly find some degree of compulsion necessary, in order to produce that degree of attention which is requisite for any valuable improvement.

With respect to this period, and these cases of much neglected mental and moral culture, the chief points appear to be, to proportion the exertion required, as much as possible, to the degree, not of actual capacity, but of habits possessed; to abstract as much as possible all causes of inattention; and to generate the impression that the effort must be made. By whatever means the habit of attention is produced and rendered voluntary, and the more frequently and regularly it is produced by volition, the more it becomes at the command of the will, the more easy, and consequently the more pleasant it becomes, and the more therefore it can be excited when the motives are sufficiently strong to produce it. It is no longer "the attention of circumstances," but the attention of volition: and will then be subject in a great measure to the judgment, guided by a sense of the importance of the object either in itself or to the individual, or to those strong motives which arise from the pleasure of activity, from the gratification of curiosity, the influence of prevailing fashions, the desire of obtaining the approbation of those we love, &c.



When the early training of the mind has made its perceptions distinct and efficacious, and has given it the habit of steady attention, the grand points in intellectual culture are secured; and the rest will proceed, with tolerable care, in the direction which sound views may dictate.

## CHAP. IV.

## HABIT OF ABSTRACTION.

WHEN the attention is directed to some particular object of thought, so as to prevent its being diverted to any other object of thought, or to any external impression, it is denominated ABSTRACTION. This state of mind has been seldom dignified with the name of abstraction, except when directed to objects out of the common sphere of thought; but Miss Edgeworth has shown, by her usual happy method of illustration, that it is the same habit or exercise of mind, whether it be devoted to the highest flights of philosophic pursuit, or to the usual concerns of life. "Persons of ordinary abilities," she justly remarks, "tradesmen and shopkeepers, in the midst of the tumult of a public city, in the noise of rumbling carts and rattling carriages, amidst the voice of a multitude of people talking upon various subjects, amidst the provoking interruptions of continual questions and answers, and in the broad glare of a hot sun, can command and abstract their attention, so far as to calculate yards, ells, and nails, to cast up long sums in addition right to a farthing, and to make multifarious bills with quick and unerring precision."

The habit of abstraction is dependent upon

various causes ; but every person to whom the attainment of it is necessary, finds it susceptible of culture. It much depends upon the familiarity of the impressions which are otherwise most likely to affect the mind : novel impressions from external objects, by their novelty attract the notice of the mind and tend to distract the attention : sensations which have been long and closely connected with trains of thought or feeling, are calculated to divert the attention : objects to which we have been accustomed to attend, in like manner solicit the notice of the mind from those to which we may otherwise wish to attend. In situations, therefore, where we receive novel sensations, unless there is a proportionate devotement of the mind to the object of its attention, these will at first distract the attention ; and so on in the other cases.

Abstraction depends, too, in part, upon the physical state of the system. If the nervous system is in a strong degree of excitement, external impressions proportionally affect the mind, and, of course, tend the more to distract the attention.

Abstraction is likewise seriously impaired by a general tendency to dwell upon the directly selfish feelings, whether pleasurable or painful ; because, as these are constantly present to the mind, and constitute the most powerful agents, in their immediate effects, upon the mental system, the habitual tendency to give attention to them, puts an almost total stop to any valuable

degree of abstraction in favour of those objects, which are not immediately connected with self; and this, by the way, furnishes us with another instance of the influence of moral upon intellectual education.

This habit also depends for its vigour, upon the degree in which the interest of the mind can be excited towards an object. Where there is ardour and activity, if the mind be engaged, it is abstracted from every impression and thought not immediately connected with the object: and if the interest of the mind is strongly excited from any other cause, the same effect will happen.

The vigour of abstraction also depends, in part, upon the degree in which the habit of observation is possessed; indeed they are so much in opposition to each other, that to any considerable degree they are seldom found united in the same individual.

The habit of observation implies habitual attention to the objects of sense; the habit of abstraction to the objects of intellect. The habit of abstraction is not therefore to be expected, and indeed ought not to be directly cultivated in the earliest periods of intellectual education. Nevertheless, both qualities depending upon the general habit of close attention, the cultivation of the observation is indirectly laying a good foundation for the subsequent cultivation of the abstraction.

mind, and which is so often of signal service to our welfare, and even to the preservation of our lives. And this habit is essentially requisite in our moral and religious culture ; the acquisition of religious knowledge constantly implies the employment of abstraction ; in the exercise of religious affections it is absolutely necessary ; and in the discharge of duty, in opposition to urgent temptations, the power of fixing the attention upon those views and principles which ought to guide us, is of the utmost importance.

The habit of abstraction is in general to be cultivated rather indirectly than directly, during the earlier periods of education ; and it is one advantage of the pursuit of knowledge, that it frequently requires fixed attention upon the objects of thought, without aid from the sensations. Perhaps it would be beneficial to extend the occasions for this, in literary and scientific education. An easy demonstration carried on without a figure, an operation in arithmetic suited to the progress of the pupil, performed without the aid of the pen or pencil, the description of some former object of observation, the construing or parsing of sentences from the classics without book, and similar exercises of mind, are all calculated to cultivate this habit ; and wherever the point can be gained, it greatly increases the power of the mind over its attention. These mental operations may usually be begun early ; a child of three or four years of

age, can easily be brought to make a little addition *in his head*; and while he does so, his mind must necessarily be occupied to the exclusion of other thoughts and of sensations. If he thinks closely of what he has seen, for the time he is exercising his abstraction. If he is led to think on some of the simple truths of religion, he is exercising his abstraction; indeed these constitute some of the earliest and most powerful exercises of abstraction.

It is very important that these and similar mental operations should not be made too frequent, nor continued too long. They should not be continued too long, lest the fatigue of mind experienced should lessen the wish to think, and in reality check the power over the attention; they should not be made too frequent, because, as we have already observed, childhood is the period of observation rather than of abstraction. If the young mind is too much accustomed to think about its own thoughts, the imagination will gain too much power, and that habit of inattention to external impressions will be formed, which, in most cases, is always injurious, and which, in the early period of life, is sufficient to stop its progress in intellectual improvement.

In this, however, as in every branch of education, our efforts should often be regulated by the prevailing mental habits of the individual. A child of lively conceptions should be directed as much as practicable to accurate observation;

where the conceptions are dull, abstraction should be encouraged ; and it is encouraged by every instance in which it is exercised with pleasure, by every instance, in short, in which the mind is pleasantly engaged upon the objects of thought without the assistance of sensation, and especially if in opposition to sensations. These the intelligent parent has greatly at her command ; an account of a walk requiring the recollection of little circumstances and objects which occurred during it, the retracing of ideas on any interesting subject, and various other exercises of a similar kind, contribute to cultivate the abstraction.

But, after all, it is rather by indirect means, than directly, that we are, in the early periods of intellectual culture, to aim to produce and exercise this habit. By early giving a decided bias for intellectual pursuits, and exciting a lively interest in them, and by forming the habit of steady attention to the objects of knowledge as they are presented to the mind, we do in reality prepare it for the cultivation of the habit of abstraction, whenever it may be called for by the higher pursuits of knowledge.

*Absence of mind* sometimes arises from the mind's being fully occupied with its own trains of thought, but it should not be confounded with abstraction. The latter implies, at least in the commencement of the particular exercise of it, a voluntary direction of the mind : the

former, even where it is really caused by mental operations, commonly supposes a want of power over the attention ; but it very often arises from a mere sluggish inattention to external impressions. Absence of mind, proceeding from this last cause, should be steadily and constantly checked ; not so much, however, directly, as by rousing the attention to the objects of sensation, by making the neglect of them unpleasant, &c. : and it should by every means be discouraged in the early periods of education, because it will by degrees induce a tendency to reverie which must almost inevitably give the imagination undue power, and which is more than any quality of mind calculated to destroy all the valuable effects of the habit of well regulated abstraction.

In the external appearances, absence of mind proceeding from reverie, differs little, if at all, from the fixed intentional devotement of the mind to some object of thought ; but those who have experienced both, and who have watched their characteristics in the young, know that the difference is very important, and deserving of the careful attention of the early instructor. In fact, the habit of reverie is the most baneful possible to the influence of the mind over its trains of thought ; and totally destroys, if too much indulged, all power of steadily directing the attention to specific objects of mental pursuit.



## CHAP. V.

## POWER OF ABSTRACTION.

WE have hitherto spoken of the *habit* of abstraction, by which we understand (agreeably, we believe, to the common acceptation of the term,) the devotement of the attention to some objects of thought, to the exclusion of others, and also of impressions from external objects ; but it is well known, that the word is also used by some writers on logic and mental philosophy, to denote the *power* which the understanding has (or rather, is supposed to have) of separating the combinations which are presented to it. We introduce the qualifying clause, ‘is supposed to have,’ because in many cases the understanding has no such power ; it is impossible, for instance, to form a conception of extension, without some idea of colour, or of length without breadth : but in reality, the *abstractive power* is, after all, nothing more or less, than the power of separate attention, the power of attending to one idea distinct from the combination in which it occurs, — of attending to one part of a conception distinct from the rest, and perhaps, by degrees, forming a conception of that part detached from the rest, — of attending to one quality or circumstance separate from

other qualities or circumstances with which it is really connected, or connected in the mind.

The habit of abstraction, or fixed attention to the objects of thought, is essential to any high degree of mental progress, and is requisite in various circumstances in life ; the power of abstraction, or of separate attention to some object of the mind distinct from the combinations in which it is presented, is necessary in almost every process of reasoning, and is the foundation of an accurate, discriminating judgment. The power of abstraction, in this sense, may obviously be cultivated without the exercise of the habit of abstraction ; except indeed where the object is purely mental. A child attending to one part of a prospect, to one part of a flower, to one of the sensations which an object presents, (to the colour of a substance, for instance, instead of its smell or shape, or size or weight, or to any one of these without attending to the colours,) is exercising the power of abstraction ; and in these very useful exercises of the power of abstraction, the habit of abstraction is not called for ; all that is wanting is that of observation. On the other hand, the habit of abstraction may have been cultivated even to excess, without the individual possessing the power of attending to one of a combination of objects, or to a part of a conception, so as not to allow the rest to influence his reasonings and judgment.

The involuntary exercise of the power of ab-

straction, is very often produced by the mere influence of the associative power, without any effort on the part of the individual ; and sometimes by the influence of the sensations themselves. Instances of the latter continually occur. That impression from any object which is the most vivid, attracts the notice of a child ; and while the attention is directed to this, the other impressions from it remain unnoticed. But the exercise of the abstractive power is often, in a great measure, voluntary ; and though that degree of this power which shall completely separate at once the combinations which are presented to it, is probably altogether chimerical, yet it is in our power to acquire it to such a degree that the parts which we wish to exclude from the attention shall not affect our reasonings, and but little even our feelings. We do not mean that in all cases we have such power ; but the more the mind is trained to it, the more it is to be acquired. And here again we perceive the advantage of the pursuits of literature, and still more of science. The abstractive power is continually brought into exercise in most of the leading objects of mental occupation. The young are thereby continually led to leave out of view some circumstance or quality, and to direct their attention to the essential points. Every definition that is understood and made the foundation of reasoning, every exercise in the classification of words or of natural objects according to some system, brings

into play this important faculty. It is necessary to every correct judgment, and at the same time the cultivation of the judgment serves as its guide and brings it into exercise.

The abstractive power should be early exercised, but most commonly upon the objects of sensation. Still however not without caution; because, though separate select attention is of great consequence in the later periods of education, yet in the earlier periods, the first point is correct and extensive observation in order to lay up a fund of ideas for the future operations of the understanding.

With respect to the operations of the abstractive power, as necessary in the processes of the imagination, they may be very much left to themselves. We have no wish that the imagination should be sacrificed; for it is of great importance in the conduct of life, in the pursuits of science, and in spiritualising the mind; but where there is that cast of mind which will lead to form new combinations from its conceptions, all that is necessary is, to give the observation frequent opportunities of exercise, in various situations, upon the objects of sensation, that they may be seen under different aspects, and in different combinations. It is in our own power, at any time, to see only parts of an object; and by dwelling upon these parts, we can form conceptions of them detached from others with which they are connected. Hence, the visual conceptions are very easily subjected to

the abstractive power ; and as to the objects of hearing and smell, they have so little necessary connection with the objects of sight, the sensations can be received, and the conceptions reproduced, so completely independent of visual impressions or conceptions, that there is still less difficulty in exercising the abstractive power upon them.

Where, therefore, the imagination has any considerable strength and activity, the abstractive power may be expected to be sufficiently at its command without direct cultivation. Where, however, the imagination is weak or sluggish, it may be advisable, by leading the attention to separate sensations, and to parts of objects distinct from the whole, and by directing the observation to the same objects under different points of view, to cultivate the abstractive power with specific reference to the conceptions as materials of the imagination. And this should occasionally be done with a still higher aim, to accustom the mind to separate the combinations presented to it, in order that those hasty, casual, and erroneous associations may be weakened, which so often completely mislead the judgment, and which, where they do not directly and obviously affect it, imperceptibly warp it, and materially increase the difficulties which obstruct the reception of truth.

## CHAP. VI.

## MEMORY.

BY the MEMORY we understand that power which retains ideas, and which can bring them back again to the view of the mind. The latter act is generally known by the name of *Recollection*; the former, as Mr. Stewart has observed, has not yet commonly received any appropriate appellation. It might be called *Retention*; but it appears decidedly preferable to appropriate this appellation to that capacity, or power of the mind, by which relicts of sensations are retained, by which, in fact, sensations produce ideas.

It is totally unnecessary that we should dwell upon the importance of this power of the mind. Were it not for the capacity of retaining ideas from sensations, man would be a being of mere sensation. But without going to this extent, if the retaining power of the memory were greatly impaired, past impressions, past reasonings, past conclusions, past experience, would be of no service to the mind in the conduct of life, or in the pursuits of science; and without the power of recalling them to the view of the mind when required by circumstances, they would in a great measure lose their efficacy and advantage. To make the memory, however, duly subservient to the usual objects of life, and to the acquisition of

knowledge, it must be placed under the regulation of the judgment; and an accurately retentive memory, united with facility of recollection, accompanied with, and guided by, a sound judgment, may be considered as the summit of excellence in this branch of the mental faculties.

To enter into the proper discipline of the memory, when the individual is so far advanced in the cultivation of the understanding as to be able to regulate the culture of his own mind, is not our province: and if it were, we should be able to add little to those very excellent and important remarks which our readers will find in Dugald Stewart's elegant and scientific section on the culture of the memory. The question which we have to consider is, what cultivation of the memory is most suited to those periods which are usually devoted to education.

We cultivate the memory indirectly by every instance in which the attention is directed to the objects of sensation; for the vigour and correctness of the memory, so far as it respects external objects, must greatly depend upon the accuracy of the perception. In some points of view it may be considered as the only object at which we need aim with respect to the memory in the earliest periods of education; for where the sensations are duly made the objects of attention, the structure of every mind probably is such, that ideas will be received from them; and the first point is, to gain ideas, which may

become the rudiments of perceptions, conceptions, notions, and feelings.

The mere formation of ideas from sensation, is, however, seldom referred to the memory; and though this is a most important object, and serves as the basis for every future operation of the mind, it is so closely connected with the act of sensation, that it can scarcely be distinguished from it. In all probability every impression and every thought which have the notice of the mind, have some effect in modifying or strengthening the corresponding ideas which were previously formed, if they do not form new ideas; and often without our observing the process: but we do not usually speak of such retention as an act of memory, confining the operation of this power to cases in which we can bring again into the view of the mind the objects of observation and reflection. If the ideas produced by observation or reflection have been so much impressed upon the mind, that by active or passive recollection they can be brought again into its view as they were at first produced, the retention and recollection of them are considered as operations of the memory.

As the mere retention of ideas without the power of recalling them, would be of little consequence, and as the recollection of ideas serves greatly to strengthen the retention of them, it appears that one leading object of our aim in the early culture of the memory, should be, to



produce the habit of ready, distinct, and accurate recollection. This must of course, in the commencement of intellectual culture, be employed merely upon the objects of sensation, of which the first will be words. When a comparatively small number of words have been acquired, the recollection should occasionally be exercised respecting past sensations ; chiefly those of sight, which are in the first instance most easily retained and recalled. By degrees, those which have been received by the sense of hearing, should also be made the subject of recollection : partly with a view to strengthen the power of recollection, but still more the habit of observation, and of attention to those directions which in the early periods of childhood are so essential to well-being, and sometimes even to existence.

For several years from birth, it appears to us scarcely desirable to exercise the memory much upon a connected series of words ; the power of recollecting words is of great importance in a later period of the mental progress, but in the earlier, the first object is ideas ; and young children should seldom (if ever) be required to repeat words without having a clear idea of the meaning of them. Such ideas must necessarily be deficient ; but they should be correct as far as they go, and at any rate should be such as the little mind can grasp. If the habit of remembering words, and of recollecting them, without understanding them, is once begun,

there is afterwards a very great difficulty in cultivating the understanding, and in making the memory, what it ought always to be, however important in itself, a subservient faculty.

"In the early exercises of the recollection, we are to be fully satisfied with correctness, however deficient it may be in fulness. Correctness (we of course do not mean in the repetition of words, but in the recollection of ideas) should always be aimed at. The imagination will not lose by this; for the correct recollection of conceptions and notions tends to fix them more upon the mind; and these are the materials upon which the imagination is to be employed. Most certainly the understanding will be a gainer; for the object of the understanding is truth; and truth cannot be found by that mind which has been trained up to falsehood by early habits of inaccuracy. We have no objection for the little imagination early to work upon the conceptions which have already been treasured up in the mind, under those limits which continual attention will necessarily set upon the operations of the imagination; only let a child be habituated, in detailing its inventions, to detail them as such; and, when recollecting the past objects of observation, to give a faithful outline of them, however imperfect it may necessarily be. We have known an instance in which a child not above four or five years of age, whose imagination was lively, and whose recollection (and perhaps observation also) had unhappily not

been trained to accuracy, frequently told his friends circumstances which had no existence except in his own mind, with the regularity, and much of the consistency of real facts, and, probably, by degrees did not know whether he was speaking of the creations of his fancy, or of things which he had actually seen and heard. Such cases must excite our regret for the past, and our apprehensions for the future.

Great difficulty often exists, especially in the minds of persons whose conceptions are vigorous, and who have not been habitually careful to cultivate accuracy of perception and correctness in the relation of recollections, to know whether the trains of ideas presented by the associative power are to be referred to the memory or to the imagination. Such persons, seizing only the outline of a fact or of a series of occurrences, owing to habitual inattention to their sensations, are, from readiness of association, able to fill up the transcript, so as to make it appear plausible to themselves; and by once or twice detailing it without minute regard to accuracy, except in those leading features, they give a degree of vigour to the ideas, and of closeness to the association of them, which at last leads to the full conviction that the whole is recollected. Cases of this sort are very frequent; and they often leave upon the minds of others, the belief that such persons intentionally depart from truth; whereas the fact sometimes is, that part of their error arises from a desire to give the whole truth

when they have materials for only a portion of it in their minds. However, the fault is one which should be carefully guarded against, particularly in the early part of life, by making young persons of lively imagination habitually attentive to the minute as well as to the leading parts of their impressions.

Recollection should often be exercised directly ; but the main object, after all, is, to acquire the power of bringing forwards our ideas when they are wanting ; and it should therefore be often exercised indirectly, by leading to it for those various purposes of life, in which the young are sometimes capable of being useful, and still more, by encouraging the statement of past ideas as they are called up by present objects, especially when the connection is natural and of a kind likely to be serviceable. This species of recollection obviously depends upon the manner in which the associative power is exercised ; and in fact it is itself an exercise of that power, to which the young should be led in every practicable way : in the period of childhood by free communication with their friends on their various pursuits and occupations, and afterwards, in addition to these means, by composition. Continual opportunities occur in almost every department of instruction, for the advantageous recollection of related ideas which have been before received ; and it is only by their being brought into employment, and associated with other ideas and trains of thought,

that they can be expected to be permanently retained in the mind, or, if retained, to be at its command.

The recollection of ideas is greatly aided by the connection of words both with them, and with the original impressions ; for words being, from the constant use of language, familiar to persons of moderate mental culture, even in various combinations, they are easily retained, and most materially assist in producing the recurrence of the corresponding ideas. And thus, when a person is relating a past fact, the ideas in some cases suggest the words, and in others the words suggest the ideas. Hence illiterate persons, other things being equal, do not remember nearly so well as others. Hence also the importance of teaching the young to remember words as well as things ; for in most cases, as words serve as the bond of ideas, ideas will be loose and floating in the mind unless connected with words.

After what we have said respecting the memory, we shall not be misunderstood when we say, that the cultivation of it should constitute a very essential object in the early periods of intellectual education. Without a doubt there are original diversities in the capabilities of the mind ; and it should be one grand object in mental culture, to excite those which are weak, and to curb and regulate those which are excessive. With respect to the memory, some young per-

sons appear to retain words, and even ideas, with a degree of facility which astonishes and perhaps delights the partial friend, while at the same time it furnishes some ground for alarm, lest that which ought always to be made subservient should have the ascendancy, and prevent due attention to the cultivation of the judgment and reasoning powers. Others are slow in acquiring, but retain for a long time. Others again are distinguished by the readiness with which they recollect, and the ease and aptitude with which they bring forwards what their memory has stored up; and if the memory has been judiciously employed, and the principles of association have been such as are advantageous to the judgment, this is all which can be wished for.

With respect to those who possess great facility of retention, it should be the aim of the instructor to encourage, as much as possible, the sound exercise of the judgment, and the long retention and suitable recollection of ideas, rather than the easy acquisition of words, even if properly understood. Durability of retention depends in a great measure upon the manner in which ideas are associated in the mind, and upon the cast of the ideas which have already been received and retained; but this facility of retention, though depending in part upon exercise, seems to arise in no small degree from corporeal organization. It is valuable only as made the foundation of a good memory: it often leads to

neglect those exercises of the understanding, to which it should only be auxiliary, because they are more difficult ; and the consequence, in innumerable instances, has been, that while apparently the mental progress is going on very rapidly, the judgment, and the reasoning powers, are almost dormant, and the whole of the mental store of the individual consists in the words, or at most the ideas of others, without any real acquisitions of thought, and even without that new-modelling and arranging of them, which would give a degree of appropriation to the possession. We have known an individual arrived almost at the age of manhood, who found it so much easier to learn Euclid's Elements by rote, than to understand them, that he actually went through several of the early propositions without any suspicion being excited that he had not fully mastered them ; till on an accidental change in the lettering of the figure, or in the construction itself, it was discovered that memory, not understanding, had been exercised throughout. Where, however, facility in retention is not possessed, though it is by no means the most important feature of the memory, yet it should be cultivated, directly by actual exercise, but still more by well storing the mind with those really valuable ideas which will serve as connecting bonds for new ones. That kind or degree of retention which arises from association, not from original organization, is of the greatest value ; and this may be improved to

almost any valuable extent, where there is good sense to work upon.

Where the pursuits are directed to the acquisition of literature and science, there is no danger of a want of objects on which to exercise the memory in all its usual qualities. Indeed the danger principally is, of doing too much ; and still more, of cultivating the memory almost exclusively. The apprehension of this has led many ingenious persons who have been concerned in education, to do too little. They consider it is unnecessary to exercise the memory more than they think will be probably useful in life, or to burden it with things which, if they should be useful, may be easily acquired when they are wanting. They see the memory often made almost the only object of education, facts stored up without any judicious link of connection, and words, in themselves considered almost unintelligible, and which at any rate convey no ideas to the mind of the learner, committed to memory without explanation ; and they go into the opposite extreme, and suppose that the cultivation of the judgment is all which they need attend to. Truth, as in many other instances, lies between the extremes. The cultivation of the memory ought, most assuredly, never to supersede that of the judgment ; but, on the contrary, should be kept in subordination to it, and be regulated by it : but when it is considered how many of the purposes of life require accuracy and facility of recollection, how neces-



sary the memory is to the pursuits of science and literature, and even to the cultivation and exercise of the moral sense, can we doubt that, as a subservient faculty and with a view to its subserviency, we can scarcely cultivate it too much.

Without a doubt, the recollection of ideas is the object of the greatest consequence ; but as we have already stated, the memory should often be exercised on *words*, both as an aid to the remembrance of *ideas*, and on account of the great importance of an accurate recollection of words in the usual, as well as in the more peculiar concerns of life. It is a serious fact, that, in all probability, the reputed murderers of Steele lost their lives by the definite article being introduced, we doubt not unintentionally, by the reporter of their words : if they said, " We must have had gin there," (not as we believe was stated in evidence, " We must have had *the* gin there,") their words, so far from being a strong, indeed preponderating argument against them, were plainly consistent, and indeed most consistent, with their reiterated assertions : they were discussing the testimony of the king's evidence ; and what they probably said, was designed to account to one another for his representations. We are often led to repeat the statements of others ; and it very frequently happens that it is not sufficient to give what we think their ideas. If we can give their words, every one may judge for himself as to the im-

port of them : if we give merely our own ideas of their import, we preclude all correction of mistake, if from our peculiar prepossessions, or any other circumstances, we have erred. We have ourselves known instances, and probably our readers can at once recollect others for themselves, where very serious consequences have followed from persons detailing their own apprehensions of the meaning of others, instead of what they actually said : and from a regard to truth, and from the consideration of such painful occurrences, we feel persuaded, that the habit of the correct recollection of words should be early made an object, and should not be lost sight of in any part of education.

But besides the directly mental effect of the correct recollection of words, and the importance of it in the concerns of life, we do not perceive how the necessity of it can be doubted in the various employments of a literary and scientific education. We have no wish that the memory should be burdened with a number of rules and facts which are of no direct subserviency to the objects of rational instruction ; nor that it should be called upon to acquire the principles of grammar, and still less of philosophy, without the continual exercise of the understanding : but though the judgment will afford material aid to the memory, even in the rudiments of the languages, and is of indispensable utility to its exercise in every department of science, yet the ready and accurate

recollection of fundamental rules, of the flexions of words, of elementary principles, definitions, &c. is of such signal, and almost essential, advantage, in the progress of education, that we cannot but suppose, either that those who object so much to the frequent exercise of the memory on words, would not wish to be understood to the full extent of their own representations, or otherwise, that they labour under a most material error, arising from ignorance as to what exercise of memory even a rational education requires, or from forgetfulness of those processes by which they have themselves made acquisitions which could not have been made without them.

The exertions of the memory may be classed in three divisions, (as respects our present considerations;) those in which it merely supplies materials for the judgment; those in which it furnishes the results of previous exercises of the understanding, (or at least what have before been the objects of the understanding,) and in which the understanding should still be concerned; and those in which the processes of the memory are become habitual from constant employment, and go on "without our stopping to think." The last class is probably much more extensive than is generally supposed: facility in arithmetic, and in the subordinate exercises in the languages, continually require such an exertion of the memory; and where the memory has not been trained to it, the difficul-

ties in these elementary acquisitions are constantly felt. All the power which we wish the judgment to exercise in such case, is a controlling power ; to suggest errors and omissions, but not to direct what is right ; and if the readiness and accuracy of memory have not been early cultivated, say before the age of twelve or thirteen, it will often prove up-hill work to acquire facility in those branches of knowledge which, from being of practical value, are of very frequent occurrence. One case has occurred to our own observation, in which the excessive fear of making the memory paramount instead of subordinate, led to such a degree of slowness in every operation in which the judgment is not principally concerned, that the individual found ten-fold difficulties, where the memory of much younger companions (without blindfolding the judgment) suggested at once every thing that the circumstances might require, and will doubtless enable them to succeed best in the usual employments of life. Of course we should prefer the cultivated judgment, with great hesitation of memory, to the most fluent memory without judgment : but fluency in memory may be acquired without sacrificing the judgment ; and who would then despise it ? One leading object of the work of instruction, in the middle period of it, (perhaps from the age of eight to twelve or farther,) is to give by practice that facility of recollection which, if not acquired before the understanding is become somewhat

mature, will seldom be acquired at all; and which, though always to be regarded as a subservient quality, is of almost indispensable utility in the concerns of life, and even in the employments and researches of science.

The remarks in the last paragraph were suggested by what we are advancing on the memory of words, and chiefly refer to it. Words continually stand for many thoughts; and short combinations of them frequently imply trains of reasoning: but it is often sufficient, for the purposes of education, and indeed all that is desirable, that the memory should suggest such combinations, and afford the impression of their accuracy, without the exercise of the understanding to show the truth of them.

Two instances will illustrate our meaning. The common rule of algebraic multiplication, "Like signs give plus, and unlike signs give minus," is in itself considered almost without meaning, and understood literally involves an absurdity: and we would never teach it to a boy, without first showing him that it is a convenient abridgment of a number of operations in algebraic multiplication, all of which are well-founded: but when he has once seen the universality of its application, we would then lead him to employ it without hesitation, and even without thought as to its meaning; of course, however, recommending that he should never reason from it, but resort to the facts themselves as the foundation of inferences respecting the nature

and combinations of algebraic quantities. But to take a more familiar instance ; in common multiplication, where the multiplier consists of several digits, we are directed to place the first figure of each product under the digit by which we multiply. Nothing can be easier, when the effect of multiplication by 10, 100, &c., and the nature of our numeration are well understood, than to understand the reason and meaning of the direction ; but we should not wish that the pupil should continually revert to this explanation ; it is sufficient if he remember the fact distinctly, and at the time when it is wanted ; and it would only serve to embarrass, if the rationale were to be constantly brought into view.

Leaving out of consideration all the intercourses of life, in which the ready recollection of words is often the source of so much interest and delight, there is still another point of view in which we feel the importance of the habit of recollecting words readily and accurately. Ideas fade from the memory much sooner when they are not connected with words. In sickness, and often in old age, the reasoning powers become languid ; and the vigour of the mind, which would supply a succession of interesting thoughts, is lost under the pressure of disease or gradual decay. In such circumstances the mind dwells upon the present impressions of pain, or weakness, and can scarcely raise itself above them ; but if the memory have been well stored, in the

early part of life, with useful and interesting combinations of words, they will often recur, at such periods, without an effort, and without fatigue, and furnish objects of thought which will soothe and even cheer. Those who are subject to any degree of mental depression, disabling them from active efforts to point out a channel for their thoughts, often find such suggestions of the memory an important relief to them. And we need not say to those of our readers who have a religious turn of mind, that these remarks are peculiarly applicable to those devotional compositions and expressions, which, where they have been early and deeply impressed on the mind, occur at the call of association to support, to strengthen, and to comfort; and which, thus suggested by the memory, have in innumerable instances allayed the emotions of passion and desire, or poured balm into the wounded heart.

Whether the memory should ever be exercised on words which convey no idea to the mind, we do not venture to determine; but as far as our own experience goes, we should be led to conclude that such a cultivation of the memory can be of little service in a rational memory of words. We have at least observed, that where a boy has possessed great facility in committing to memory passages from the classics, without finding it necessary fully to understand them, (so that the recital of them went on with little if any aid from the understanding, but was effected by

the mere dint of verbal recollection,) he has usually found it much more difficult to remember passages from English writers, in which the meaning is obvious, though the modes of expression are out of the common rounds. It appears to us, therefore, that exercises of the memory, in which the memory alone is employed, should seldom be resorted to, since it does not tend to produce that recollection of words which is subservient to, and indeed accompanied with, a recollection of notions and feelings. The first stage of recollection should be accompanied with the direct exercise of the understanding: the formula of words may, by habit, cease explicitly to excite the ideas which on reflection it would convey; but it should not be attended with a feeling of unmeaningness or unintelligibility.

The only case (separate indeed from the rudiments of language) in which it appears particularly expedient to exercise the memory upon words alone, is where, though they have no usual connection with certain facts or truths, they serve, by an artificial connection, to bring those facts or truths to recollection; and even here there is the feeling in the mind that they are merely abbreviated representations of a more full combination of words, which is itself at once intelligible. We refer principally to such contrivances as those in Grey's *Memoria Technica*. Of course we would by no means recommend the employment of his method to any thing like



the extent which he proposes ; but if it be of importance (as we are persuaded it is) in the reading of history, that a few leading dates should be well fixed in the mind, his method will be found of great utility by furnishing an additional aid to the memory ; and the mere translation of his technical words, assists materially in the permanency of the recollection. Cases may occur, though not very frequently, in which it will be very serviceable to bear in mind with minute exactness the latitude and longitude of places ; and here also, the *Memoria Technica* may be found of considerable service : but for the general purposes of geographical knowledge, there can be no doubt that much more benefit will be derived from forming in the mind a clear idea of the relative situation of places, by means of a familiar acquaintance with the globe, or even with maps. Little advantage can be expected from the extension of this method to astronomy, and other branches of physical science ; but if any circumstances render it desirable to retain with accuracy the size of the planets, their distances from the sun, &c. or the specific gravity of different bodies, Grey's contrivance will be found a useful aid ; though we can never recommend the employment of it in science, without a full previous acquaintance with the facts to which it relates, and a frequent explicit reference to them : in short it should always be employed merely to aid the remem-

brance of knowledge, not to enable the young to prate about objects of which they are really ignorant.

It is well known to our mathematical readers that there are formulæ of eminent utility, in the remembrance of which the judgment can have little share, and in which readiness and accuracy of recollection are the chief objects; for instance, Napier's celebrated canons for the solution of right-angled spherical triangles. Here the short sentence, "the rectangle of the radius and the sine of the middle part, is equal to the rectangle of the tangents of the extremes conjunct, or, of the cosines of the extremes disjunct," enables the calculator to solve with the greatest ease every case of right-angled spherical trigonometry: but in the recollection of this comprehensive canon, the understanding affords little if any assistance; it is a technical formula, in which there is no opportunity of exercising the perception of truth, except by observing the truth of every class of proportions which may be derived from the application of it: when the truth of these has been demonstrated, all we have to do is to remember the canon. In this and many other instances in the mathematical sciences, a ready and accurate recollection of signs of ideas is of great service; and we cannot have hesitation in maintaining, even from such cases alone, that it is desirable to train the memory, among other objects, to the recollection of words, always indeed as signs of ideas, or

abbreviated signs of those which are immediately signs of ideas, and, as much as circumstances will allow, with an explicit exercise of the understanding, but still so as to make the exercise of the memory in these instances the primary consideration. The occasional utility of the recollection of such abbreviations we have already sufficiently adverted to; and we will only add one specimen of the advantage even of the abbreviated statement of these abbreviations. The formula of Napier is readily suggested to the mind by the memorial words *Tan-Con, Cos-Dis*; and when these are well fixed in the memory, and connected with the more expanded statement of the canon, it is almost impossible that the mind should ever be at any loss in the recollection of the canon itself, or at least of the import of it.

In cases where verbal recollection is found to be an object of importance, the simplest and most correct modes of expression should be employed; and, when they are repeated, it should constantly be done without variation in the order or selection of words. If we can resort to the understanding to check or suggest the words, this is not of so much consequence; but wherever the ready recollection of words is desirable, for purposes of dispatch and accuracy, this precaution will be found of great moment.

We do not mean to charge the later writers on education with being the sole cause of that

neglect of the exercise of verbal recollection, which, a few years ago, was prevalent and fashionable at least in domestic education, and which made its way into schools beyond what experience has shown to be useful; but the unqualified language which has been used by persons of intellectual eminence, aimed, perhaps in some cases exclusively, against burdening the memory with sounds unmeaning to the learner, and almost useless if they were understood, has in many instances been extended to all cases of exact verbal recollection, and has caused great difficulties in the subsequent periods of education as well as in the pursuits of life.

We think that Miss Edgeworth stands chargeable with contributing to and supporting this error, not perhaps directly, but by the low estimation in which she teaches us to hold the memory, and by the too unqualified manner of her generally excellent observations on the culture of it, and the subjection of it to the judgment; and we will not deny that we have been led much farther than we otherwise intended, by our opinion as to the impression which many have derived from her chapter on the subject. Her own writings show that she herself possesses a judicious memory; but without more attention to the cultivation of the recollection of words than she encourages, we feel persuaded that few will obtain one so serviceable. There is in that chapter a great deficiency in precision and clearness: and it has consequently been the source of

much error, or at least countenanced it : and the principle is too often obvious, that exertion should be exacted only by being made interesting.

Her conclusion, " that memory is chiefly useful as it furnishes materials for invention," is one of those extraordinary positions which can only mislead persons who are able implicitly to bow to authority, and who prefer quiet acquiescence to the trouble of thinking. It has not unfrequently occurred to us, that it is happy for mankind that the human intellect is not generally to be moulded by theorists ; and we have no doubt that, in the common walks of life, great numbers, not absolutely illiterate, may be found, who, though they possess a tolerable share of good sense and judgment, never have had the merit of forming one new combination of ideas for themselves, and who yet, by the aid of memory, guided, we allow, by the understanding, contrive to pass through life with credit and utility. Viewing Miss Edgeworth's position as limited to science and literature, the subserviency of the memory to invention is only one, and that not the most important department of its exertions ; taken as we find it, without any restriction or explanation, the position is as unfounded as it is injudicious.

It is difficult, in education, to lay down any generally applicable rules, especially if they require the specification of ages ; but we should be inclined to divide the course of intellectual education into three periods, the first extending

to about seven or eight ; the second to about twelve or thirteen ; and the third to the time when direct instruction ceases. In the first, the exercises of the memory should be constantly and directly subservient to the culture of the understanding, and should not be employed but where they can be made intelligible. In this period the chief object is to produce ideas, and to connect them with words, to cultivate the observation and the judgment, and to store the memory with ideas without much regard to philosophical principles of arrangement. Some notion of causation, however, begins very early in children ; and where it can be brought into exercise judiciously, there appears no reason why it should be neglected ; but the common bond of union will be connection in time and place, and it is by these links of association principally that recollection will be first produced. In the second period, though the exercise and culture of the judgment should go on as ever, and even become a more prominent object of attention, yet the memory of words should now be particularly cultivated. In the third period, the exercise of verbal recollection should, we imagine, constitute a very subordinate object. The primary aim must then be, to strengthen the judgment, to exercise the operations of reasoning, to cultivate habits of correct generalization and classification ; and, as the mind expands, to lay the foundation of that judicious selection and arrangement of the objects of the

memory, which will make this faculty of the utmost utility in every valuable employment of the understanding, and indeed make every operation of the memory itself an important exercise of the judgment.

## CHAP. VII.

## UNDERSTANDING.

WE now proceed to a few remarks on the cultivation of the UNDERSTANDING. We employ this general term, (though in reality it may truly be said to comprehend all the preceding intellectual habits or faculties,) principally with a view to those operations, which are usually referred to the heads of judgment and reasoning, and to those operations of the associative power by which ideas are combined and associated with words.

The foundation of an accurate, discriminating judgment, can only be laid in the acquisition of clear perceptions. During the period of infancy, (that is, before the use of words is understood,) this is almost the sole object of intellectual education; and where this is properly attended to, unless in very unfavourable circumstances, the developement of the understanding will afterwards go on with success. Where this has been neglected, the injurious effects are seldom completely remedied.

The acquisition of clear perceptions does not, however, necessarily introduce the operations of comparison, discrimination, and judgment; but when these are exercised, the perception is



thereby rendered more acute and active. The perceptive powers are necessarily improved in proportion to the attention of the mind to the objects of perception; and whatever excites the operations of the mind, is productive of that pleasure which attends every natural and gentle exercise of the mental faculties, more or less in every period of life, but particularly in those to which education is chiefly directed. Every such exercise of the mental faculties in connection with the objects of perception, tends to excite the attention to those objects, and consequently to improve the perception. And thus it is, as in every period of the intellectual culture, that the proper exercise of one faculty tends to the general improvement of the mind. But to compare, to discriminate, and to judge, does not necessarily follow from the exercise of the perception. In the more complicated perceptions, numerous judgments are often included; but for the formation of those simple ones, which are the first exercise of the mind, nothing more is requisite than retention of ideas, and that elementary exercise of the associative power by which two or more ideas, derived from the same or similar objects, are connected with the appearance, &c. of the object, so as to be at once recalled by it, and by degrees combined with it: nevertheless, where the mind is active, and suitable opportunities are given, it very early begins to employ those faculties of the mind on the notions presented by the senses.

We have observed, even at the age of twelve months, instances of the most decided nature, proving the attentive examination and accurate discrimination of the objects of sensation. Among others, we recal to mind a little circumstance which we observed with great satisfaction, where parental partiality was not concerned. A boy, of a fine intelligent cast of countenance, but not at all able to speak, had a strawberry with its stalk on, and a red garden daisy not fully opened which very much resembled the strawberry, placed before him. He had several times before eaten strawberries, and of course had an infantine motive for discrimination. He looked first at one, and then at the other; at last he took up the daisy, but without putting it to his nose or mouth: he continued observing it, and after some time he put it down and took up the strawberry, which he almost immediately ate. Hence it might be supposed, on the one hand, that there was an operation of reasoning; and, on the other, that it was simply a judgment, formed by comparison of the sensations.

The truth appears to lie between the two suppositions. As far as we can form an idea of the operation of the infant mind, the case was this. There certainly was considerable resemblance between the two objects, or the child (whose discriminative powers were obviously clear) would have at once chosen the right one; but having taken up the daisy, it did not, on minute observation, present those appearances which excited

the connected pleasurable feelings, already associated with the conception and name of the strawberry, and consequently did not excite the disposition to eat it. The judgment was not a direct intentional one, and consequently differed from those which we employ by the use of words; but the process was the same with that which continually takes place in our own minds. The rejection of the daisy was in consequence of the perception of diversity, or at least the want of perception of complete similarity between the sensation and the conception which had been produced by the frequent sight of the fruit.—In this instance we have no doubt that words were employed to set the comparison in motion. Children often understand many words before they can at all utter articulate sounds. The child was probably told that one was a strawberry and the other a daisy, and that he might eat the strawberry.

Such comparisons should often be produced, but at first the objects should, as much as possible, be such, that the comparison may be suggested by the wants of the case; and it should, consequently, be always employed on objects which are completely within the grasp of the mind, at least in the view which we wish to have taken of them. It would be absurd, for instance, to lead a child to compare any of the qualities of a guinea and a shilling, but those which are obvious to the sight or the touch. Instances will be continually occurring, where proper room

is given for the exercise of the faculties, in which comparison will take place without any effort on the part of the parent ; but it will usually be found expedient sometimes to bring about the employment of the judgment directly ; and provided we take care never to make it painful, by displeasure at inaccuracy, or by too much solicitude as to the result, it may be done with great advantage. We never can be without objects to exercise comparison, when children understand the meaning of common words, even if they cannot themselves properly employ them. The size of things, their colour, shape, smoothness, weight, &c. (according to the degree in which the understanding is developed, and the meaning of words understood,) furnish constant means for leading to observe resemblances and differences in their various combinations ; and the perception of these constitutes discrimination.

These things would doubtless appear trifling to many ; but in all probability those who may consult this work will view things in a different light. Discrimination of judgment is a quality than which no one is more essential in the pursuit of truth ; the ready perception of resemblances among diversities, and still more the quick and accurate perception of diversity in the midst of resemblances, constitute some of the most important operations of the understanding. And such discrimination will usually be produced, where the mind is awakened by having

sufficient scope and exercise of its faculties. We may often leave it to its own silent progress ; and if we encourage accurate and attentive observation, and the correct use of words, discrimination will, in all probability, be found to follow as a natural consequence. But it must also be our endeavour, to awaken and exercise the mind by direct attention on our part ; and provided we measure our efforts by the degree in which the understanding is developed, and do not attempt to force it, but only to guide and employ it, we may reasonably indulge the confidence that the work of education is going on successfully, and that we are beginning a progress of intellect, from which the most satisfactory results may be expected.

This quality of accurate discrimination should be kept in view and exercised in every part of education. It is, indeed, the foundation of clear ideas ; and the acquisition of whatever can be truly called knowledge depends most materially on the possession of it. It is exercised by various objects of instruction ; and in fact it often is this exercise which gives those objects their leading value. Now, if we wish our children to think clearly, and to reason accurately, the work of thought and reasoning must be attended to early. Those who learn to think and reason comparatively late in life, have difficulties to overcome which can scarcely be appreciated by those whose intellectual qualities have been early cul-

tivated. And no sensible parent need despair on this point. The object to which we would urge, is not to communicate extensive information; that will be gained, and beneficially gained, if the desire of knowledge have been produced, and the qualities of mind, on which the acquisition of knowledge depends, have been properly trained; we only wish that on those objects which properly fall within the sphere of capacity, during the early part of childhood, the observation should be so exercised, that the power of discrimination should be acquired. A few simple play-things, which a child has the opportunity of observing in every situation, the natural objects which surround us, and which usually strike the attention of a child, if he be allowed to observe, pictures of different kinds of animals, the letters of the alphabet, the dissected map, &c. furnish abundant opportunities for that discrimination, the cultivation of which we strongly recommend, as lying at the foundation of every thing which is valuable in the most serviceable exercises of the judgment. All that is requisite is, that we should ourselves be capable of discrimination; that we watch the opportunity, when the mind is alive, to encourage the observation, and to produce distinct and accurate perceptions.

Our business is not to be continually making direct efforts, as in the later period of education, but to employ those occasions which so often present themselves to the attentive parent, to

lead to the exercise of those qualities of mind which he knows to be of high importance. It scarcely matters what it is on which we do thus exercise them; provided always that we attend to the actual state of the mental progress; circumstances which, to uninterested spectators, appear of the slightest possible moment, often to the judicious parent indicate the operation of some useful quality, and enable him to discover, more than any specific directions can do, what will enable him to promote those qualities of mind which he wishes to see possessed.

The grand point to be kept in view is, that we do not aim, on any occasion, to force the faculties, but to employ them as they advance in strength and accuracy suitably to their progress, and to furnish them with appropriate objects of exercise: and we may feel assured, that so long as those qualities are exercised, the business of education is going on much better than if we were endeavouring to store the memory with words to which indistinct ideas, or no ideas at all, are attached, or even to store it with facts, however in themselves considered useful and interesting. We ought never to think the work of education going on, unless the operations of the understanding are in some way or other brought into exercise: and when they are, we may rest fully satisfied. If the developement of the intellectual faculties is properly begun, it will go on by the mere influence of external impressions. Our business is to regulate and

employ those external impressions, so that their influence may be suited to the state of the mind, and really productive of a suitable exercise of the understanding.

We should aim not only to produce discrimination, but to lead to the habit of observing the grounds of discrimination, the particular qualities or circumstances in which objects resemble one another, and those in which they differ. This is by no means a necessary effect of the perception of resemblance or difference; and it is often but partially acquired; yet it is certainly essential to correct reasoning, and may be properly included under the head of discrimination. Children very early acquire the power of finding out the grounds of difference and agreement: and the questions, In what are these two things alike? In what are they unlike? often serve, at the age of three or four years, to bring into exercise some of the most useful operations of the understanding. • Every thing, in fact, which sets children to think upon the objects of their sensations, and upon their ideas, is a most serviceable employment: and the more they are early led to think correctly, the more easy in the later periods of education will correct thought become.

It would often serve as an important guide, if parents would themselves consider what qualities, or faculties of mind, are brought into exercise by the different circumstances which occur, by their own words to their children, and



the modes of expression which they encourage them to use. We should always wish that intellectual education should be made subservient to moral education ; but attention to the one would in no way interfere with attention to the other. A sound, comprehensive, vigorous, discriminating judgment, is surely of the first importance, both in a moral and in an intellectual point of view. There can be no doubt that much might be done towards the acquisition of it, if parents kept it in sight as the chief mental object, and regulated their direct efforts, and, as much as practicable, controlled accidental impressions, with a view to the cultivation of it, using their own good sense and patient observation as the best guides to the probable effect of each upon the mind.

## CHAP. VIII.

## REASONING.

REASONING, or the drawing of inferences, is a process which may be expected to go on successfully where the judgment has been cultivated. It begins very early; indeed the mental process is often independent of words. The direct exercise of it does not appear to be desirable, till the mind has acquired some vigour; more especially till the judgment has been tolerably cultivated, and a considerable acquaintance with words acquired: and this is the less necessary, because in every part of early education, circumstances of constant occurrence will continually bring the reasoning faculty into exercise, and give it a right direction, if we avail ourselves of the opportunities which they present. "Scarcely a day passes," says Miss Edgeworth, "in which children do not make some attempt to reason about the little events which interest them; and upon these occasions a mother who joins in conversation with her children may instruct them in the art of reasoning without the parade of logical disquisitions."

As the mind expands, the objects of the reasoning faculty increase, of course, in number and in frequency of occurrence. And the judicious

parent, without making it a formidable object, may exercise it effectually. Two points, which are of universal application, should, however, be always kept in view ; that the premises should be thoroughly understood, and this previously to the employment of them in the act of reasoning ; and that the assent of a child to the conclusion should never be exacted, when there is any hesitation. It is too much to expect from a child, that the conclusion should be admitted, if the understanding is to be exercised upon the premises also : and as we cannot force the reasoning powers, and cannot compel a child to see the justness of our reasonings, we shall either lead him to falsehood by too great eagerness, or to assent upon our authority and not upon the effect of the premises ; or, we shall confuse his understanding, and really prevent that effect which would otherwise have readily followed.

Single acts only of reasoning should be exercised in the early periods of education. We do not mean that one inference should never be made to follow another, after the understanding had previously acquired some strength and clearness : but that, if ever a train of reasoning be employed, it should, in fact, be made to consist of single unconnected reasonings in the first place. The links should be all comprehended separately before they are fastened together. When a child is so far advanced as to be able to pursue a train of premises and conclusions, there can be no loss for subjects on which to

exercise the reasoning faculty : the fields of mathematical science will by that time be opening, and they will exercise it, and, at the same time, guide it.

It appears that, in general, the true method of teaching to reason accurately, is to accustom children to accurate reasoning. Long before they can form inferences for themselves, they can understand the inferences of others ; and the grand point is, that the reasonings which we employ to them shall be fully intelligible and thoroughly just. If we are sophistical with them, it is too much to expect that they will grow up in habits of clear and correct reasoning. If we make a point of going no farther in our conclusion than our premises will warrant, they will gradually acquire a kind of tact, which may be considered as forming a part of good sense, and which will effectually prevent them from feeling satisfied with false reasoning, even though they could not detect the grounds of the sophistry.

Parents must often require the assent of their children on the score of authority. They will naturally believe implicitly, if the truth is always spoken to them ; and it is sometimes impossible to give them any reason which would be intelligible and satisfactory to themselves in reply to their question, Why ? or, Why not ? We prefer that children should be troublesome sometimes with these inquiries, rather than that they should not themselves be accustomed to

think ; and if a parent has, by judicious management, acquired the confidence of his children, it will generally be sufficient for him to say, " It is not always necessary that I should tell you the reason of what I desire you to do ; I wish you to do it : " and in some cases, indeed not unfrequently, it may be expedient to state what is often the matter of fact, " You are not old enough to understand the reason, if I were to tell it to you : when you have more knowledge and understanding, I shall be able to tell you the reasons of those things better than I can now." But, after all, if assent, or obedience, be required on the ground of authority and confidence, let the ground of reasoning be kept out of view. If we once make any thing depend upon our reasoning being understood, let it be kept to that point. We may often assent to the conclusion as an insulated truth ; but we never can assent to it as an inference, unless the reasoning is properly understood.

It may be doubted whether it is desirable to give specimens of sophistry to children, before they are really capable of entering into the ground of the sophistry. But if ever we find them drawing false conclusions, then is the time to show them, if possible, how and why they are false. And it is highly desirable that we should accustom them to caution in their inferences. It is better that they should sometimes reason very erroneously, and draw very erroneous conclusions, than that they should never

reason at all ; and it is by no means to be expected, or even wished, that their inferences should be always accurate : it is not to be wished, because we should then have reason to apprehend, that the inference was an act of memory rather than of the understanding ; and it cannot reasonably be expected, because the power of reasoning justly depends upon the degree in which the terms of the premises are clearly and fully understood, and also requires, for the acquisition of it, a long course of exercise. Nevertheless, the habit should be early produced of caution in receiving or in drawing inferences. We would never have children suspect the accuracy of their parents ; but we should show them in what they hear, (if it can be done with prudence,) and still more in their own little reasonings, those defects which their minds are sufficiently cultivated to perceive. And without giving rise to a habit of indecision, (which sometimes is as injurious as a habit of presumption,) we should aim to lead them to take as many circumstances as possible into account, and not to be too decided with respect to inferences which may be drawn from them. If a child once sees that he has inferred too much, it will effectually keep him, for a time at least, from presumption, especially in opposition to the inferences of others.

In order to acquire that freedom from the influence of authority which is often necessary to success in the pursuit after truth, it is requi-

site that children be accustomed, and encouraged, to state their difficulties and objections against any reasoning or assertion which they hear or meet with in books. We have no wish to see the habit of objecting for the sake of objecting: but those are the most likely to acquire it, who have been accustomed to think but little when young, and to take every thing upon trust. Having believed every thing upon authority, when their minds acquire some degree of independence and activity, they usually find, or think they find, that many of those things which they have believed are inconsistent with truth, and they feel a kind of general suspicion, with respect to all which they have been accustomed to believe; and the consequences often are highly injurious both with respect to the understanding and the conduct.

Though we wish to see an unbounded confidence in parental declarations, and unlimited submission to parental authority, yet a parent should employ each only for the good of his children. It will not excite suspicion, if he sometimes lead them to perceive, that he is not equally sure of every thing that he tells them; that when they grow older they will perhaps understand some things better even than himself; and that at any rate they must learn to think for themselves, since he shall not always be at hand to instruct and guide them. He will always point out, or, what is better, lead them to find out, errors in reasoning &c. in the

books which they read, especially if the writers were men of great eminence. He will accustom them to think for themselves; but at the same time he will make them understand that they are not to reject every thing because they see that some things are erroneous. If the mind have been rightly trained, while its education is principally conducted by others, things will go on well when the individual has, as it were, to educate himself. If by early discipline, followed up by the well-regulated pursuit of useful knowledge, he have been brought into that invaluable state of mind, in which freedom of thought is united with caution, and a tendency to suspect one's own conclusions, at least as much as those of others, it may reasonably be expected that the acquisition of truth will be an easy task, and that the judgment will have that clearness, activity, and correctness, which will enable the possessor to choose important objects, and to pursue them by suitable and judicious means.



## CHAP. IX.

## WORDS.

**AFTER** all, perhaps, the most important object in early intellectual education, next to the cultivation of the perception, is that which respects **WORDS**: at least, this is of essential importance. A clear and correct understanding of the force of words, is of the utmost consequence in every period of the intellectual progress. On the care which is early taken in furthering this object, depend, in a great measure, the future developement of the understanding and the acquisition of knowledge.

A well-educated child will always hesitate to use words which he does not so far understand as to be able to feel their force in the particular connexion: and in many instances this is all which can be understood by a child. The names of external objects are, of course, the first words which are acquired and understood: and here all is plain. Either the things themselves can be shown, and the words connected with them; or pictures can be employed to represent to the mind what cannot be directly made the subject of perception. In like manner, names denoting the actions of animated

objects, and the changes which take place among inanimate objects, the sensible qualities of the different substances around, and, in short, any thing which can be made the subject of direct sensation, or can be represented to the sight, are calculated for the early exercise of the associative power.

And it is in the application of these, that the earliest efforts of *Classification* are employed. The same name is unavoidably given to a variety of things or animals agreeing in some particulars; and indeed this circumstance is of the utmost consequence to the progress of intellect. It may be truly said, that without general terms little knowledge could be acquired, that there would be almost a total stop to every process of mind not immediately depending upon sensation. In the first periods of language the business of classification, and the application of general terms, went on together; the processes of classification are now, however, in innumerable instances, directed by the customary mode of applying the terms. Still the application of them is accompanied with classification; and when the mind is, in some instances, a little familiarised with the operation, it acquires, with great ease, the mode of applying general terms in others. This is an excellent and important exercise of the judgment; and it leads to notice circumstances of agreement and circumstances of difference, which is in itself a highly useful employment

of the understanding. In some instances children cannot but be puzzled, either by the unavoidable irregularities of language, or by the application of terms depending upon little niceties which cannot be expected to lie within the sphere of their observation; but wherever the grounds of the application can be shown, it will always furnish a useful exercise of the mind to be led to observe them as such.

We have already referred to the great importance of the mathematical sciences in training the mind to habits of correct reasoning; indeed it is by the various acquisitions of knowledge, that the different mental faculties are developed and cultivated; and we fully expect the concurrence of our readers when we say, that an early and accurate acquaintance with our arithmetical notation and numeration, is peculiarly calculated to lay the foundation of habits of precision, of arrangement, and classification. Our notation took its rise in the necessities of circumstances, operating upon those powers and qualities of mind which are possessed by every human being; but it is an object worthy of the attentive examination of the philosopher, while, at the same time, from its distinctness and simplicity, it serves as a most important exercise of the juvenile understanding. A child, early made familiar with the simple operations of arithmetic, (taught not technically, but by a constant reference to the

principles on which they are founded, and particularly to those of the notation, on which in short the whole depends,) can scarcely fail to form some precise ideas, and to acquire a tendency to arrangement and method, which will almost inevitably lead on to a similar employment of the understanding in other circumstances.

It may not perhaps be known to all our readers, that there is an excellent posthumous work of Condorcet, which will furnish some highly valuable information to the intelligent parent, on the best means of communicating an acquaintance with the first principles of arithmetic. It is entitled, "*Moyens d'apprendre à compter sûrement et avec facilité.*" If it were more the object of early education to cultivate the faculties of the mind, rather than to store the memory with words, or with ideas which are of little importance except so far as they are made an exercise of the understanding, this little tract would not have been so long left inaccessible to the mere English reader. The French editor justly remarks, that the first thing which distinguishes these elements of arithmetic, is, that they are at the same time the elements of the art of reasoning. The usual formulæ of arithmetic are founded upon principles and processes which can generally be made intelligible to those who are capable of employing them; but the formulæ do not of themselves sufficiently exercise the understand-

ing : they are a species of machinery with which we operate almost mechanically. But in so far as those principles and processes are made intelligible and familiar, the judgment is cultivated, the reasoning powers are exercised, distinct ideas are gained, and the commencement made of those intellectual operations and habits, which are subservient to the highest pursuits of knowledge, and to the best conduct of life.

While we thus recommend the early employment of the understanding upon numbers, we ought not in justice to ourselves to omit mentioning, that natural history furnishes ample scope for the exercise of the intellect on things, on words, and in classification ; and in some respects it is a more useful object of early mental culture ; it brings into exercise the habit of observation, while it equally requires and more rewards the attention ; it gives more room for the exercise of the memory, and is more calculated to set the mind at work, and supplies more numerous and interesting subjects for its operations. “ The art of forming a sound and active understanding,” says Miss Edgeworth, “ consists in a due mixture of facts and reflection. Dr. Reid has, in his *Essay on the Intellectual Powers of Man*, p. 297, pointed out with great ingenuity the admirable economy of nature in limiting the powers of reasoning during the first years of infancy. This is the season for cultivating the senses, and whoever,

at this early age, endeavours to force the tender shoots of reason, will repent of his rashness." We have not yet been able to meet with the passage to which Miss Edgeworth refers in the 8vo. edition of *Raid* ; but we are fully convinced that she cannot go the whole lengths of that philosopher, respecting the degree in which the reasoning faculty is naturally developed, or rather lies undeveloped, during *childhood*. As we have already remarked, children reason much more than is usually supposed : and provided we are cautious in giving due vigour to the observation and judgment, we may sometimes directly employ the reasoning faculty, under the restrictions which we have already pointed out. Perhaps, however, it is better to be satisfied with those processes of reasoning, which, where the mind is healthy, will almost inevitably follow the exercises of the observation and recollection, and make no direct effort to cultivate the reasoning faculty, than to aim to bring it forwards prematurely ; and it was with a view to this principle, that we have thought it desirable to subjoin the foregoing remarks to what we have said on attention to numbers.

. In many cases the force of words can only be learnt gradually, by their use in various connections : to attempt to explain connectives, for instance, by assigning their abstract force, would be utterly useless to a child ; the force of them must be shown in particular cases, and from these the mode of applying them, and the force of

them will be learnt in others. Similar remarks may be made with respect to all abstract terms: and provided we are careful ourselves to employ them properly, and to take every opportunity of showing the force of them when level to the capacity or progress of the individual, we do all which is necessary, and probably do better than by attempting to do more.

Though we fully calculate on our readers going along with us, respecting the absolute necessity of early accustoming the mind to seek for, and to acquire, clear ideas in connection with the signs of ideas, the following remarks of Mr. Locke may serve to corroborate their opinions; and, together with what we shall also quote from Mrs. More, may lead them to make it an object of daily, indeed constant, aim in the business of education, not merely as of great moment in intellectual cultures, and to smoothe the way for intellectual acquisitions, but as incumbent on every one who has in view the moral welfare of his child. "Persons having been accustomed from their cradles," says our great philosopher, "to learn words before they knew the ideas for which they stand, usually continue to do so all their lives, never taking the pains to settle in their minds the determined ideas which belong to them. This want of a precise signification in their words, when they come to reason, especially in moral matters, is the cause of very obscure and uncertain notions.

They use these undetermined words confidently, without much troubling their heads about a certain fixed meaning, whereby, besides the ease of it, they obtain this advantage, that as in such discourse they are seldom in the right, so they are as seldom to be convinced that they are in the wrong, it being just the same to go about to draw those persons out of their mistakes, who have no settled notions, as to dispossess a vagrant of his habitation who has no settled abode. The chief end of language being to be understood, words serve not for that end when they do not excite in the hearer the same idea which they stand for in the mind of the speaker."

"I have chosen," adds Mrs. More, after making the foregoing extract, "to shelter myself under the broad sanction of the great author here quoted, with a view to apply this rule in philology to a moral purpose: for it applies to the veracity of conversation as much as to its correctness; and as strongly recommends unequivocal and simple truth, as accurate and just expression. Scarcely any one perhaps has an adequate conception, how much clear and correct expression favours the elucidation of truth; and the side of truth is obviously the side of morals; it is in fact one and the same cause; and it is of course the same cause with that of true religion also."

"It is therefore no worthless part of education, even in a religious view, to study the precise meaning of words, and the appropriate



signification of language. To this end, I know no better method, than to accustom young persons very early to a habit of defining common words and things; for, as definition seems to lie at the root of correctness, to be accustomed to define English words in English, would improve the understanding more than barely to know what those words are called in French, Italian, or Latin: Or rather, one use of learning other languages is, because definition is often involved in etymology, that is, since many English words take their derivation from foreign or ancient languages, they cannot be so accurately understood without some knowledge of those languages; but precision of any kind, either moral or philological, too seldom finds its way into the education of women."

If any of our readers wish for an exemplification of the method of teaching to define, we refer them, with complete satisfaction, to the excellent little work called "Evenings at Home;" the attentive perusal of which must furnish to the judicious parent, many useful reflections and hints calculated to facilitate his views in intellectual education. We may mention in passing, that we cannot but consider it as a duty which the respectable author owes to the public, to make those alterations in the chemical articles which may adapt it more to the present state of the science; and we are persuaded that he could not render a more useful service to the rising generation, than by some supplementary

volumes on other points of natural history and physiology, and natural philosophy, calculated, as those preceding eminently are, to convey clear ideas, and to exercise the understanding. — We need scarcely add, that the mathematical sciences furnish most important lessons in the art of defining, and some of the finest and most useful specimens of it.

With respect, however, to the plan of definitions, we must again observe, that in a great variety of instances we must rest satisfied with perceiving that the force of a word is clearly understood in the particular case ; and we must sometimes require even less than this. Words which are the most forcible to our own minds, in consequence of numerous associated thoughts and feelings, often can scarcely affect the mind of a child. The force of those which represent very complex ideas (as most general terms do), must generally be acquired slowly, by the impressions derived from the manner of their employment, and the instances of their application. But wherever the force of a word can be explained, so as to be made intelligible, this should be done ; and there can be no doubt that the habit should be formed as early as possible, of never resting satisfied without some ideas connected with the words which occur in books or conversation.

We have ourselves had an opportunity of observing the great value and force of this habit. A young person, who, in the course of his reading aloud with his early instructor, had uniformly

been called upon to try to explain the meanings of words, and in case of failure had as uniformly been sent to search for a suitable explanation in a good dictionary which was always at hand, by degrees became so much accustomed to this exercise of the understanding, that, when arrived at years of maturity, he felt a kind of internal compulsion to resort to the same means of information, when he could not otherwise ascertain to his satisfaction the force of a word in a given situation ; which feeling generally overcame the reluctance of indolence, and even the eagerness which so often urges on the ardent mind towards that which is yet unexplored. The effect of such discipline upon the habit of discrimination and clearness of intellect need not be pointed out. It can scarcely fail to bring the mind into the right state for the search after truth ; and even if only defective ideas are thus acquired, yet if correct as far they go, the grand point is gained. After such habitual culture of the mind, the want of something upon which the understanding may rest with satisfaction is constantly felt ; and if the whole truth is not grasped, the acquisitions actually made will usually be on the side of truth.

It appears highly inexpedient to attempt, in the early periods of the mental progress, to give the most comprehensive meanings of words. The first business, in the early acquisition of knowledge, is to begin with individuals, and, after a suitable acquaintance has been gained with them,

to go on to general facts and statements. In like manner with respect to words, it is sufficient if we can give a clear idea of the signification of a word as it occurs: it will afterwards be an excellent employment of the understanding to combine these meanings together, so as to generalize the term; and where the mind has been well cultivated, this will be done almost without our direct efforts. But it should not unfrequently constitute a direct exercise in the more advanced periods of education, to trace out that common signification which a word has throughout all its varieties of signification; and previously to this, it is desirable to accustom the young to expect that the particular force of a word which they have acquired is by no means the only one, and to be ready to receive the change of meaning which the circumstances of the connection may require, or which the writer may, by his definitions, endeavour to communicate to his readers.

The wrong application of words is one of the chief obstacles in the acquisition of knowledge, and it constitutes the cause of some of our earliest and strongest prejudices. By the magic power of association, not only do the connections of ideas suggest combinations of words, but combinations of words, in innumerable instances, produce connections of ideas. And this ought to furnish to the early instructor, a powerful motive to caution in the employment of words;

so that, in his communications with his pupils, he may avoid, not only those modes of expression which are in themselves calculated to convey wrong ideas, but those also which must convey wrong ideas in consequence of the partial knowledge possessed by those who hear them. It should be a leading object, in every department of education, since it is totally impossible to give full and complete ideas, to render those which we can communicate clear and correct. Where this object is steadily pursued, the understanding may be expected for itself to seek, and will in all probability acquire, all which is necessary beyond.

But notwithstanding all the care and self-culture of parents and instructors, numerous erroneous associations will be formed or imbibed, which will warp the judgment from the perception of truth, and sometimes obscure it. A large proportion of these operate through the medium of the affections; but still many remain which arise from the ambiguities of language, from partial observation, from accidental combinations of external objects, &c. These will often give way to the gradual developement of the mental faculties, and the acquisition of knowledge; but sometimes these irregular associations will continue for a long period to perplex and mislead the understanding. It is highly desirable, therefore, to watch for them, and, where they are discovered, to take suitable means for destroying them.

When we perceive a want of readiness to admit obvious truths which are level to the progress of the intellect, we may usually conclude that some incorrect idea has been connected with the words employed. Sometimes the immediate end may be gained by a change of words; but it is, perhaps, generally preferable, to endeavour to enter into the little mind and trace its errors and their sources. We remember once discovering that a child had formed the preposterous idea, that the dust which flies about in the road is in part composed of the particles of the human body; an idea derived (by some process of reasoning, which we do not now recollect, aided no doubt by an effort of the imagination,) from impressions received from the words in the burial service, "dust to dust." Here, and in similar cases, to discover the link and to separate it, are almost the same thing.

It is one great advantage of domestic education, that it enables the parent or instructor to watch over the early associations, and to prevent the formation, or effect the disunion, of many which are injurious to the acquisition of knowledge, and, what is still more important, unfriendly to the moral judgment, and to the happiness of the individual. To have the power of availing themselves of this advantage, however, parents must accustom their children to view them as friends, to open their little minds to them with the utmost confidence; they must treat their erroneous judgments with mildness,

and be habitually careful in their own modes of expression in their presence, and especially in their direct communications with them.

Before quitting the subject of words we would add, that it is very desirable to accustom children to the peculiar terms of science and art, as soon as they can understand their meaning. In very many instances this can be done with ease, not as a formal object, but in the course of conversation, or while explaining what<sup>a</sup> is met with in books. When the terms are become familiar, and are pretty well understood, the difficulties attending the acquisition of any science are greatly lessened. Even familiarity with the mere words employed, is of some service when we begin a new branch of knowledge; but in many cases even clear ideas may be early obtained in connection with scientific language, which will effectually prepare the way for future progress. Suppose, for instance, the leading terms of geometry are early explained, by means of figures or models, not only will the understanding receive some exercise by the acquisition of distinct ideas in connection with words, but it will be ready, whenever the reasoning powers are sufficiently matured to be directed to geometry, to enter upon the science without that perplexity which is so often produced by the multitude of new words occurring together with new ideas. The utmost care should, however, be taken, to make our explanations correct as far as they go. If possible, children should have

nothing to unlearn; and though we cannot effect this completely, yet more depends than is usually supposed upon those who have to guide the early associations and mould the habits; and the less error enters the mind, the more readily will truth find admittance.



## CHAP. X.

## IMAGINATION.

**IMAGINATION** respects the thoughts and the feelings. Considered in reference to the conceptions and trains of thought, it properly falls under the head of Intellectual Education: considered in reference to pleasure and pain, it comes under the head of Moral Education. How the imagination affects the moral judgments, and what influence its pleasures and pains have upon the happiness of life, how they are to be cultivated, and how regulated, will sufficiently appear from the principles which will be laid down in the Second Part: our business in this will be very brief.

Considered as an intellectual faculty, as assisting to raise the mind above mere sensation, as presenting to the mind conceptions, or trains of conceptions, which are not immediately derived from sensation, (though of course composed of the elements which sensation furnishes,) as forming new combinations of ideas, or as suggesting the grounds of reasoning, the operations of the imagination are very important; and indeed they not only powerfully aid the exercise of the judgment, and the pursuits of philosophy, but are even eminently subservient to the cause

of morality. Mr. Stewart furnishes us with many admirable observations, which will assist in showing the point to which we should endeavour to raise the imagination, as well as the limits which we should aim to prescribe to it; and from these we shall select the following, as immediately bearing upon our object:

“Point out to two men,” says this elegant and interesting writer, “any object of compassion;—a man, for example, reduced by misfortune from easy circumstances to indigence. The one feels merely in proportion to what he perceives by his senses. The other follows, in imagination, the unfortunate man to his dwelling, and partakes with him and his family in their domestic distresses. He listens to their conversation while they recall to remembrance the flattering prospects they once indulged; the circle of friends they had been forced to leave; the liberal plans of education which were begun and interrupted; and pictures out to himself all the various resources which delicacy and pride suggest, to conceal poverty from the world. As he proceeds in the painting, his sensibility increases, and he weeps, not for what he sees, but for what he imagines. It will be said, that it was his sensibility which originally roused his imagination; and the observation is undoubtedly true; but it is equally evident, on the other hand, that the warmth of his imagination increases and prolongs his sensibility.

“The foregoing observations may account,

in part, for the effect which exhibitions of fictitious distress produce on some persons who do not discover much sensibility to the distresses of real life. In a novel or a tragedy, the picture is completely finished in all its parts; and we are made acquainted, not only with every circumstance on which the distress turns, but with the sentiments and feelings of every character with respect to his situation. In real life we see, in general, only detached scenes of the tragedy; and the impression is slight, unless imagination finishes the characters, and supplies the incidents that are wanting.

“ It is not only to scenes of distress that imagination increases our sensibility. It gives a double share in the prosperity of others, and enables us to partake, with a more lively interest, in every fortunate incident that occurs either to individuals or to communities. Even from the productions of the earth, and the vicissitudes of the year, it carries forward our thoughts to the enjoyments they bring to the sensitive creation, and by interesting our benevolent affections in the scenes we behold, lends a new charm to the beauties of nature.

“ I have often been inclined to think, that the apparent coldness and selfishness of mankind may be traced, in a great measure, to a want of attention and a want of imagination. In the case of misfortunes which happen to ourselves, or to our near connexions, neither of these powers is necessary to make us acquaint-

ed with our situation ; so that we feel, of necessity, the correspondent emotions. But without an uncommon degree of both it is impossible for any man to comprehend completely the situation of his neighbour, or to have an idea of a great part of the distress which exists in the world. If we feel therefore more for ourselves than for others, the difference is to be ascribed, at least partly, to this, that, in the former case, the facts which are the foundation of our feelings, are more fully before us than they possibly can be in the latter."

The power of forming vivid and accurate conceptions is an important acquisition ; but the true foundation of it is only to be laid in clear distinct perceptions ; and if the imagination early gain such influence as to call off the mind from observation, the most injurious effects may be expected to follow. The exercise of the imagination, (including as is generally done, what Mr. Stewart denominates the conception,) is necessary to enable us to enter into the reasonings of the philosopher, where these respect individuals, as well as into the pictures of the poet, and the details of history. In reference to this last head, we may be allowed here to mention, that the conception aids the cause even of religious truth : for he, who is not able, or who does not take the trouble, to picture to the mind's eye the statements of the gospel historians, will not have his judgment suitably affected with the reality of the

facts which they record, nor will his affections be warmed as they ought to be by the contemplation of the character which, with the most artless simplicity, they pourtray.

Like the memory, though in a different way, the imagination should be made a subservient faculty; and the early cultivation of it must depend upon the tendency which we perceive to the exercise of it, and the degree in which it is likely to gain ground among the intellectual faculties. If the conceptions are very lively, and we perceive a tendency to dwell upon them instead of the objects of perception, our aim must be to invigorate the observation, to cultivate the judgment, and, as much as possible, to turn the efforts of the imagination into the channel of philosophical invention. If, on the other hand, as is sometimes the case, either from early neglect of the observation, or a want of what may perhaps be properly called physical sensibility, the conceptions are very dull, and the mind seems unable to enter into any thing which cannot be made the object of perception or abstract reasoning, it is perhaps desirable, with caution, to stimulate the imagination: and in this view the following remarks of Mrs. More appear to us to deserve the attention of all who are concerned in education.

“ I would not, however, prohibit such works of imagination as suit this early period. When moderately used, they serve to stretch the faculties and expand the mind; but I should prefer

works of vigorous genius, and pure, unmixed fable, to many of those tame and more affected moral stories which are not founded upon Christian principle. I should suggest the use on the one hand of original and acknowledged fictions; and on the other, of accurate and simple facts: so that truth and fable may ever be kept separate and distinct in the mind. There is something that kindles fancy, awakens genius, and excites new ideas, in many of the bold fictions of the East. And there is one peculiar merit in the Arabian and some other oriental tales, which is, that they exhibit striking, and, in many respects, faithful views of the manners, habits, customs, and religion of their respective countries; so that some tincture of real local information is acquired by the perusal of the wildest fable, which will not be without its uses in aiding the future associations of the mind in all that relates to Eastern history and literature."

The imagination should early be employed in what is its peculiar field, invention. We do not of course mean, that which has for its object to form combinations with the sole view of pleasing the fancy or gratifying the taste; but that which has in view contrivances to facilitate the purposes of life, and the acquisition of science. We by no means wish to be understood, that in the early part of education, (and still less in the later,) the imagination should never be actively employed on works of fancy

and taste ; but in a general way it should be laid down as a principle, that the solid and useful qualities of the mind should be cultivated first, the ornamental as a secondary object. The ingenuity and little inventions of children should be encouraged ; and where sufficient scope is given for the play of the faculties, and there is no physical cause to prevent activity of mind, not a day will pass, even at a very early age, without some employment in which the inventive power of the imagination is concerned. The inventions of children generally arise, in the first instance, from necessity ; but, in their little diversions, they often display, (of course in a low degree,) the exercise of those qualities by which the most important combinations and inventions have been effected. As they advance in mental culture, this exercise of the imagination should be more and more submitted to the guidance of the judgment. Many of the literary and scientific pursuits to which the young are directed, have a tendency to cultivate a philosophical imagination ; and they furnish numerous opportunities, which a judicious instructor will carefully employ, of calling forth and exercising its most important operations.

Some young persons we must be contented to allow to pass through life, satisfied if we can make them comprehend the combinations and inventions of others ; but it is very seldom, where the mind is active and unshackled, and

has been properly stimulated and employed by the usual objects of mental pursuit, that it will rest here. Either in the manner in which it attains to its conclusions, or in which it tries and applies them, or in the conclusions themselves, it will leave the track which may have been beaten by others, and show the exercise of invention. Novelty ought never to be our object, but truth ; but it is pleasant to see any indication of ingenuity ; and it should be remembered, that combinations and inventions which are not absolutely new, may be so to the individual.

We shall now finish this head with a few more remarks from Mr. Stewart, which may serve as a restraining check upon the irregular or excessive exercise of the imagination ; and may lead the judicious parent to the conclusion with which Miss Edgeworth ends her chapter on the imagination, that it is a good servant but a bad master.

“ It was undoubtedly the intention of nature, that the objects of perception should produce much stronger impressions on the mind than its own operations. And, accordingly, they always do so, when proper care has been taken in early life, to exercise the different principles of our constitution. But it is possible, by long habits of solitary reflection, to reverse this order of things, and to weaken the attention to sensible objects to so great a degree, as to leave the conduct almost wholly under the influence



of imagination. Removed to a distance from society, and from the pursuits of life, when we have been long accustomed to converse with our own thoughts, and have found our activity gratified by intellectual exertions, which afford scope to all our powers and affections, without exposing us to the inconveniences resulting from the bustle of the world, we are apt to contract an unnatural predilection for meditation, and to lose all interest in external occurrences. In such a situation too, the mind gradually loses that command which education, when properly conducted, gives it over the train of its ideas; till at length the most extravagant dreams of imagination acquire as powerful an influence in exciting all its passions, as if they were realities.

“ When such disorders of the imagination have been long confirmed by habit, the evil may perhaps be beyond a remedy; but in their inferior degrees, much may be expected from our own efforts; in particular, from mingling gradually in the business and amusements of the world; or, if we have sufficient force of mind for the exertion, from resolutely plunging into those active and interesting and hazardous scenes, which, by compelling us to attend to external circumstances, may weaken the impressions of imagination and strengthen those produced by realities.

“ When a man, under the habitual influence of a warm imagination, is obliged to mingle

occasionally in the scenes of real business, he is perpetually in danger of being misled by his own enthusiasm. What we call good sense in the conduct of life, consists chiefly in that temper of mind which enables its possessor to view at all times, with perfect coolness and accuracy, all the various circumstances of his situation; so that each of them may produce its due impression on him, without any exaggeration arising from his own peculiar habits. But to a man of an ill-regulated imagination, external circumstances only serve as hints to excite his own thoughts; and the conduct he pursues has, in general, far less reference to his real situation, than to some imaginary one, in which he conceives himself to be placed: in consequence of which, while he appears to himself to be acting with the most perfect wisdom and consistency, he may frequently exhibit to others all the appearances of folly."

## CHAP. XI.

## OBSERVATIONS ON THE EFFECT OF THE COMMON OBJECTS OF INSTRUCTION ON THE UNDERSTANDING.

IN every branch of instruction, and in the mode of conveying it, our first consideration should be, its effect upon the understanding. The mental habits formed, rather than the number of ideas acquired, should be considered as the leading object of attention. And we shall conclude this Part, with some remarks which may assist in appreciating the influence which the common objects of instruction have in furthering the cultivation of the intellect, provided the best means of conveying them to the mind have been successfully ascertained. We shall not attempt to follow the natural order of them; but shall be guided by that which appears most suitable to our object.

The acquisition of the *dead languages* forms a leading employment in a liberal education; and we trust it will be long before it ceases to be so, though we cannot but regret that it should ever be made an exclusive object. Those who know the intimate connection which subsists between the real command of words, and the noblest exercises of the understanding, will readily allow that the study of language forms a most important auxiliary in intellectual culture. There

are plans of education into which this means of disciplining and training the mind cannot be introduced ; but, even without any reference to subsequent pursuits, it is peculiarly valuable in the early periods of the mental progress, and peculiarly adapted to them. When well conducted, its general advantages are, the cultivation of the habits of patience, of attention, of investigation, of accuracy, of discrimination, and of ingenuity ; the possession of a key to the ideas contained in those languages ; greater power in the use of our own ; and the acquisition of numerous data for that branch of mental philosophy which respects language.

*Geography* exercises the memory ; and were it only for its subserviency to history, it would be highly valuable ; but it has other advantages. It may be made the vehicle for various topics of information, and from these adjuncts, it acquires a rank in the scale of utility, to which, separately considered, it would not be entitled. Independently of this, the habit of associating names with things, and of arrangement, which seems likely to be formed by learning geography, entitle it to a place in the early part of education.

We use the word in its exact though confined sense ; but considered as comprehending its adjuncts, the study of it is very important. It leads the mind beyond the narrow sphere of its own observation, enlarges its comprehension, and weakens its prejudices ; it forms an inter-

esting link between mere sensation and abstract speculation ; it raises the mind above the former, and cultivates and stores it for the latter. Here, however, it obviously borrows its principal utility from what rather comes under the head of civil or natural history, or of natural and mental philosophy.

*Natural history*, in its various branches, being principally concerned about things, is well adapted for the early stages of mental culture. The study of it forms habits of observation, of attaching distinct conceptions to words, and consequently of using words correctly, of classification, and of attention to objects not connected with self. In all the stages of mental culture, these ends are answered ; and it gives additional interest to surrounding objects, and leads us to view them as the works of the great Author of nature. — We must add here the words of one of our ablest naturalists, in his introduction to his favourite science. “ I would recommend botany for its own sake. I have often alluded to its benefits as a mental exercise, nor can any exceed it in raising curiosity, gratifying a taste for beauty and ingenuity of contrivance, or sharpening the powers of discrimination. What, then, can be better adapted for young persons ? The chief use of a great part of our education is no other than what I have just mentioned. The languages and the mathematics, however valuable in themselves when acquired, are even more so as

they train the youthful mind to thought and observation. In Sweden, natural history is the study of the schools by which men rise to preferment; and there are no people with more acute or better regulated minds than the Swedes." — *Smith's Introd. to Botany*, p. xvi.

*Mathematical Science* forms a higher step in the gradation of mental culture. The lowest branch of it is arithmetic. Learnt merely as an art, it is not without its utility in the culture of the mind. We, however, consider it as more comprehensively studied, or rather as *taught* with further views. The commencement of habits of clear perception, of abstraction, of regularity and correctness in practice, of acuteness, of using definite means in order to obtain definite ends, and of acting upon general rules, may reasonably be expected from the proper mode of learning this science. It then becomes an introduction to scientific investigation; and in this view it is peculiarly valuable, from the exact arrangement of our notation, and the certainty of the results of our operations. Algebra possesses nearly the same advantages, and in addition to them, others more important to a higher degree of mental culture. It generates the power of invention and combination, and it accustoms the mind to general reasoning, at the same time leaving it the power to check and correct that reasoning at every step. Geometry forms a habit of clear and cautious reasoning. It serves as a corrective to the wild flights of

imagination, and gives proportional vigour to the judgment. The higher branches of mathematical science resemble, in their effects upon the mind, the one of these elementary branches which they most resemble in their mode of investigation. "If there were nothing valuable in the mathematical sciences for the uses of human life, yet they are well worth our study; for by perpetual examples they teach us to conceive with clearness, to connect our ideas in a train of dependence, to reason with strength and demonstration, and to distinguish between truth and falsehood. Something of these sciences should be studied by every one; and that, as Mr. Locke expresses it, not so much to make us mathematicians, as to make us reasonable creatures."

Another source of the utility of the mathematics, is their subserviency to *Natural Philosophy*. To describe the phenomena of the universe, to investigate their causes and the connection of these causes, are the principal objects of this science. To mention these objects, is nearly all which is necessary to indicate its valuable effects on the mind. The habits of accurate and persevering observation, of investigation, of abstraction, and of correct reasoning, are more or less produced and cultivated by the study of the philosophy of nature. It furnishes abundant scope for the most sublime speculations, and calls forth the noblest exercises of the imagination, yet restrains the mind within

the limits of reality. It carries us beyond the boundaries of sense, and lessens our interest in self by increasing our concern with every thing around us. It enlarges the comprehension of the soul ; for it offers for contemplation the laws of the universe. It prepares the student for an acquaintance with the human mind ; for the strictness with which its investigations are conducted, prevents that wildness of theorizing which is the bane of science, and forms the habit of cautiously attending to phenomena, in order to ascertain the general laws which regulate them. It aids the cause of religion ; for it accustoms the mind to seek for the causes of observed appearances, and leads it from design and regularity to infer an intelligent First Cause.

*History* produces or cultivates the habit of pursuing with accuracy a series of connected events or phenomena ; of tracing causes from effects, and of observing the operation of causes, either singly, or in their various combinations. The student is concerned about realities, and his judgment is corrected ; the web he contemplates is not unfrequently intricate, and his penetration is exercised in unfolding it. He observes the slow operation of moral causes, and he learns patience as to the result of his exertions for the good of others ; he sees the efficacy of minute causes operating in conjunction with predisposing circumstances, and he learns prudence in the direction of those exertions. The



enlightened study of history prevents the formation, or promotes the eradication of those prejudices which narrow the comprehension of the mind. "There is scarce any folly or vice," says Lord Bolingbroke, "more epidemical among the sons of men, than that ridiculous and hateful vanity, by which the people of each country are apt to prefer themselves to those of any other, and to make their own customs, and manners, and opinions, the standard of right and wrong, of true and false." This presents an effectual bar to improvement in the great social concerns of man; and it is apt, perhaps necessarily so, to be accompanied with contracted views of the qualities of those who differ from us in their religious or political sentiments. Now what in one case destroys the illusion tends to dissipate it in the other. He who has learnt to view the qualities and actions of other nations as not to be despised because unlike those of his own, places himself out of his little narrow sphere of self, and gains a comprehensive habit of thought, which will prevent him from refusing to admire those qualities and actions which can stand the test of reason, in bodies of men or in individuals who differ from him in their modes of thinking. The study of history is well adapted to the cure of those prejudices. Accustomed to contemplate the history of other nations, to view them in their mutual dependencies and connections, for a time to make their interests our own, we learn to regard the community of which we

form a part as itself a part of a still greater community; and without becoming indifferent to its welfare and its excellencies, we acquire the power of discerning the value of opinions and practices which are of foreign growth.

The study of *Composition* derives its value, partly from facilitating our own practice, and partly from putting it in our power more fully to feel and to appreciate the beauties of the best authors. The practice of composition is highly valuable, because it enables us to benefit others by our mental attainments; to judge of the extent and solidity of those attainments; to command our knowledge; and to make that knowledge clear and substantial. Habits of correct composition are almost necessarily productive of precision in our ideas, and of perspicuity in our reasonings; they prevent their possessors from resting satisfied with superficial notions; and they force them to think closely.

The highest scientific object to which the young can be directed, and what indeed should form the last part of education, is *Mental Philosophy*, or the philosophy of the human mind, that science which teaches us the laws of our mental frame, which shows us the origin of our various modes and habits of thought and feeling, how they operate upon one another, and how they are cultivated or repressed. The well-directed study of it calls into action and improves the highest intellectual faculties; and while it employs the powers of the mind, it suggests the

best means for their culture, and the best mode of their direction. It enables us to trace the intricacies of our own hearts, and points out the proper discipline for their correction. It discovers to us the real excellencies of the mind, and guides us in our efforts for the attainment of them. To success in forming the moral and mental character of others, it is more or less essential; for it discloses the nature of our influence over their minds, and the best mode of exercising it so as to bring their various faculties into the best adjusted and most perfect state. Pursued with proper views, and in a proper manner, it lays the best foundation for the highest degrees of intellectual, moral, and religious improvement. "There are difficulties," to use the words of the great Hartley, "both in the word of God, and in his works; and these difficulties are sometimes so magnified, as to lead to scepticism, infidelity, or atheism. Now the contemplation of our own frame and constitution, appears to me to have a peculiar tendency to lessen these difficulties attending natural and revealed religion, and to improve their evidences, as well as to concur with them in their determination of man's duty and expectations."

The best ground-work for the pursuit of mental science is, an accurate judgment, a discriminating and penetrating intellect, and a habit of correct and cautious reasoning; and therefore the best preparatory culture of mind is the study of the various branches of the mathematics and

of natural philosophy. But habits of reflection, and good sense, are all which is essential to the beneficial pursuit of mental science; and with these, it will in all cases lead to results highly important to individual welfare and usefulness. The young in particular will be led, by an acquaintance with the practical laws of the mind, to perceive how their present conduct affects their future character and happiness; to perceive the importance of avoiding a frivolous employment of their time, having no end beyond mere amusement; to perceive the impossibility of indulging in vicious gratifications without lessening their means of happiness, and checking their progress towards excellence. They will learn how habits are formed, almost imperceptibly, and, when long exercised, how exceedingly difficult it is to eradicate them; they will learn to consider the formation of habits, as requiring, therefore, their utmost circumspection. They will be enabled to discern what habits of thought and feeling are baneful, what useful; what means of happiness should be regarded as of primary value, what should be regarded as secondary only. In short, there can be no hesitation in affirming, that, next to the immediate pursuits of religion, to which the laws of the mind direct, a judicious acquaintance with those laws is the most important means for the right employment of that period of life on which the happiness of our existence in a great measure depends.



## PART II.

### *MORAL EDUCATION.*

#### CHAP. I.

##### IMPORTANCE AND EXTENT OF MORAL EDUCATION.

INTELLECTUAL and MORAL Education in various ways coincide with each other. There is, indeed, no doubt, that a very high degree of intellectual is consistent with a low degree of moral culture ; and, on the other hand, great excellence of character is often found, where there has been no opportunity for the higher exercises of the understanding. Nevertheless, the noblest heights of moral excellence can only be attained, where the intellectual principles receive a suitable cultivation. The *memory* is requisite, not merely to treasure up the stores of literature and science, but to preserve, for future use, and to recall, the dictates of moral wisdom, and the results of moral experience. The *habit of observation* is essentially necessary to trace out the effects of our conduct on the happiness of others. Without the *habit of attention*, the lessons of the moralist, in whatever form delivered, will have

only a momentary influence on the heart. Without the *power of calling off the mind from external impressions*, the higher and more refined motives would have little effect in regulating the conduct. If the *imagination* be neglected, so as to become incapable of carrying the mind out of the range of the objects of memory or of actual sensation, benevolence will lose some of its most powerful stimuli, and the efficacy of religious sanctions will be materially impeded. Without a proper cultivation of the *judgment* and the *reasoning powers*, the decisions of the moral sense will often fail in correctness; the consequences of actions will be incorrectly appreciated; the reasonings of the moral instructor will not be understood; and the mode of carrying into effect the purposes of wisdom and benevolence, will be frequently mistaken. To neglect the cultivation of the intellectual powers, from the idea that they are unnecessary to worth of character, would then be acting upon very erroneous principles. If the moral sense is fairly analyzed, it will appear that it is in part founded upon the exercise of those powers; and that, in a great variety of instances, it implies their operation. As long as we give the judgment the supremacy among them, and cultivate the rest with a view to it, we need not fear lest we should injure the moral culture of the mind.

We are fully aware, (and it is a consideration which must delight every heart in which there

is a spark of philanthropy,) that by the wise constitution of our nature, happiness is made to depend much more on a proper regulation of the affections and dispositions, than upon the cultivation and refinement of the intellectual powers; and that the former may attain a high state of purity and worth, without eminence in the latter: but we conceive also, that it cannot be denied, that to make right affections extensively efficacious in promoting the good of mankind, considerable cultivation of the understanding is absolutely necessary; and with the same rectitude of heart, he will be the happier man, as well as the more useful member of society, whose mind has acquired the highest degree of correctness and comprehension. A well-regulated understanding is a most important aid in tracing out the principles of morality, their mutual connections and dependencies, their extent and their consequences. He whose mind has been well trained and disciplined, will be best able to understand the evidence of important truths which do not lie within the reach of sense; and he will best perceive their application, and how they are to be employed for the improvement of himself and of others.

“The pleasures of imagination,” says the great Hartley, “are the next remove above the sensible ones, and have, in their proper place and degree, a great efficacy in improving and perfecting our natures. They are to men, in the early part of their adult age, what playthings are



to children; they teach them a love for regularity, exactness, truth, simplicity; they lead them to the knowledge of many important truths relating to themselves, the external world, and its author; they habituate to invent, and reason by analogy and induction; and when the social, moral, and religious affections begin to be generated in us, we may make a much greater progress towards the perfection of our natures, by having a due stock, and no more than a due stock, of knowledge, in natural and artificial things, of a relish for natural and artificial beauty.”

Besides, the stores of science and literature in various ways contribute to promote the ends of benevolence, and they are often eminently subservient even to the interests of religion. Among the objects of philosophical research, this is peculiarly the case with the various branches of natural history and philosophy, and all that respects the practical laws of the human mind.

The moral culture of the mind is, in like manner, of great importance, even with a view to its intellectual culture; and this in several ways. It is almost impossible for a person to be at all conversant in education, without perceiving how much the progress of the mind in the acquisition of knowledge, and still more in the developement and improvement of its various faculties, depends upon the dispositions. The affections, when wisely directed and regulated, afford powerful motives to the due employment

of those means by which the culture of the understanding is to be effected; and the ill direction of the affections not only operates to the loss of those valuable excitements, but throws positive impediments in the way of improvement. Pride, perverseness, and obstinacy, the eager or indolent desire of self-gratification, all directly tend to impede the mental progress. Vanity, in youth, we are not disposed to regard with too suspicious an eye; for it is then only the excess of qualities which are of eminent value; but pride commonly presents an effectual bar to improvement, so far as depends upon individual efforts. Perverseness and obstinacy, as long as they continue to have power, materially interfere with the cultivation of the judgment, and thwart the endeavours of those who would guide the mind in the paths of knowledge. And that desire of self-gratification, which, even at an early period, makes the difficulties of intellectual acquirements burdensome and disgusting, has often destroyed the vigour of body and mind, and blasted the fairest hopes of eminence.

Again, truth is most easily discerned, especially in the extensive and most important departments of moral science, where the understanding is not clouded with those prejudices which habitual candour would dispel; where a rational, not depressing, humility enables it to perceive its own deficiencies, and leads it to seek for farther light; where the love of truth is a ruling feature, and will not allow it to listen to the suggestions of

indolence, but urges it to press forward whenever important truth is to be obtained, and keeps it from those departures from the straight-forward road, which an unrestrained attachment to its own theories is constantly producing.

Then, again, the means employed for the moral culture of the mind, will necessarily bring into exercise the intellectual powers. Among a large proportion of the community, these are the chief sources of intellectual culture; and, indeed, with the exception of those derived from the usual employments of life, we may justly say they are their only sources; and wherever they are judiciously employed, they cultivate the judgment and the reasoning powers; they increase the comprehension of the mind, exercise its attention and abstraction, and certainly go hand in hand with the best objects of literary and scientific pursuit, in their effects upon the understanding in general. We shall never be found among those who depreciate the importance of literature, or of physical science; but we have no doubt that the effects upon the intellect, of the well-directed pursuit of religious knowledge, (to leave out of view the higher departments of mental and moral science,) are not inferior to those of literary and scientific pursuits, in cultivating those mental habits and powers, which are of the greatest importance in the conduct of life, in promoting the happiness of the individual, and his benefit to others. The laborious classes of the Scotch afford a striking illustration of this

truth. During a large portion of the time in which they have manifested the acuteness and penetration of thought, the solidity of judgment, and the habits of reflection, for which they have been justly so much noted, these qualities have been chiefly brought into exercise by their religious culture. And we have no hesitation in saying, more generally, that the pursuit of religious and moral science has been an eminent means of promoting the intellectual improvement of our species. The powers of the mind have had a most important exercise while engaged in it; and the activity, depth, and, frequently, accuracy of research, which it has produced, have often, either directly or indirectly, been efficacious in extending the limits of human knowledge on other subjects. And we believe it to be a fact, which is abundantly well authorized by experience, that the well-directed pursuit of moral and religious truth, has the most happy effect in increasing the vigour and comprehension of the mind; and that numerous instances have occurred, in which such pursuits, under the guidance of good sense, and stimulated by right dispositions, have most materially cultivated accuracy of judgment and extension of views, and have produced a degree of sublimity of soul, which is altogether out of the reach of those who rest with secondary objects merely, however important these may be in themselves and in their connections.

Once more, the moral culture of the mind

aids the intellectual, by leading the mind, in its choice of objects of pursuit, to those which, while they are most beneficial to mankind, have, at the same time, the direct tendency to bring into exercise the powers most important to the right conduct of life.

Some of the foregoing remarks more immediately relate to that stage of the mental progress, in which the work of self-education begins; but we believe they may lead the parental instructor to some useful conclusions; and we wish to add, that those whose names rank the very highest in the departments of physical and mental science, Bacon, Boyle, Newton, Locke, and Hartley, were men whose minds were under strict moral regulation; and those who trace out its effects on their labours and pursuits, will probably agree with us in opinion, that they owed much of their comprehension of mind, discernment, and penetration, to their moral culture. "Some people have a notion," says Miss Edgeworth, "that the understanding and the heart are not to be educated at the same time; but the very reverse of this is perhaps true: neither can be brought to any perfection, unless both are cultivated together." *Practical Education*, ch. x.

Our readers will have perceived, that in moral, we include religious education. We are not aware how either those who acknowledge the divine authority of the Gospel, and their con-

sequent obligation to make its principles and precepts their rule of life, or those who have studied in the schools of religious philosophy, and discovered that religious principle and religious affections constitute an essential part of moral excellence, can hesitate in considering the cultivation of them as a part of their duty. We feel ourselves fully borne out by the soundest views of mental philosophy, as well as by the laws of Christianity, when we assert, that those principles of action which respect the Supreme Being, are, in themselves considered, of the highest obligation, — that they afford the most beneficial regulation to all the inferior principles of our nature, — that they give stability and refinement to those affections and dispositions which are themselves component parts of human duty, — and that, in proportion as they acquire their due extent and influence as primary motives, the moral character is improved and exalted.

Regarding the cultivation, therefore, of the religious principle, as a most important branch of education, we should feel it a dereliction of duty, if, on this occasion, we did not lay before our readers our views as to the mode by which it is to be effected. In doing this, we are aware of the delicacy of our ground; and while we endeavour to bring forward those general principles of religion, in which we should suppose all agree who acknowledge with us the divine origin of Christianity, we shall scrupulously aim

to steer clear of all those controverted points of doctrine which at present so much agitate the public mind. We solicit those of our readers who may have been too much accustomed to separate religion from morality, to give our remarks a candid perusal; and perhaps for the cultivation of those dispositions which respect the social and private duties, we may be able to afford them some hints: but as our system of morality is Christian morality, we apprehend that they will perceive indications of our radical principle in almost every part of what we have to offer. We earnestly wish to lead parents, and others who are concerned in the early stages of education, to take as much pains to give the mind right biasses, and to cultivate the rudiments of right affection, respecting religious duty, as to give habits favourable to the pursuit of literature and science, and to the exercise of the social and private virtues.

We shall be led to enter more at large into the justification of our views as we proceed; but we may take this opportunity of reverting a little to some remarks which we made in Part I. p. 41. In reference to the incomparable elementary works of Miss Edgeworth, we spoke of "their striking and much to be lamented deficiency in every thing like religious principle;" and, with the same general view, we expressed our opinion, that her work on education is "essentially deficient." With respect to the latter, we do

not mean to say that the authors of Practical Education had not a full right to choose for themselves what objects of education they would attend to; and, as we have already intimated, we are fully aware of the extreme difficulty of writing on the subject of religious education, so as to be satisfactory to all parties: but when they declined it altogether, it would surely have been desirable to state, that it was from no want of conviction of the supreme importance of religion, and the necessity and duty of early religious culture, but from the apparent impossibility of adapting their observations to the generality of those who might advantageously employ their remarks on moral culture. Prefixed to the second edition of Practical Education, we do indeed find some remarks in reference to M. Pictet's strictures on their silence respecting religion. "Children usually learn the religion of their parents; they attend public worship; and, both at home and at school, they read the Bible and various religious books, which are of course put into their hands. Can any thing material be added to what has already been published on this subject? Could any particular system meet with général approbation?" But surely this refers solely to religious *instruction*. Respecting the best means and degrees of communicating religious knowledge, it is perhaps impossible to lay down any plan that will be generally acceptable or practicable: but the



communication of religious knowledge is not the *most* essential part of religious *education*.

The authors of Practical Education show too intimate an acquaintance with the nature of the affections in general, to authorize the supposition that they can imagine religious affections can spring up in the mind without cultivation; or that religious principles can be formed, without the use of means analogous to those by which the disposition to obedience, the love of truth, and the social affections, are produced and cultivated in the heart. Where sound views of the nature of the mind prevail, the only point is, whether religious affections and principles constitute a part of our duty; if they do, there can be no question but that, to give them their due influence and stability among our principles of action, the cultivation of them must be begun early, before the mind is pre-occupied, before it is rivetted on the objects of sensation, or on the subordinate pursuits of the imagination and self-interest. And we should have rejoiced if a work which displays so much soundness and strength of moral principle, and which affords such excellent instructions respecting the regulation of the temper, the formation of the habits of obedience and veracity, and the cultivation of the social affections, had also contained some directions that might have assisted parents, anxious to discharge their duty to their children to their full extent, in ascertaining how they were to produce, to exercise, and to regulate those other affections,

which, when become habitual, and made the actuating motives of the conduct, contribute in so eminent a degree to the present and future happiness of the individual, and to his progress in every department of moral excellence. It would have been well if the authors had, for the benefit of others, registered the results of their own experience, relative to the manner of cultivating those religious *principles*, which, under all the varieties of Christian faith, cannot be regarded as otherwise than essential to the discharge of Christian duty. It might have disgusted some, who rate low the importance, or rather the necessity, of religious principle; and it might have furnished the bigot with the opportunity of finding out deficiencies in the authors' creed, because they had not taught the peculiarities of his own: but no judicious person of the first class would have been prevented from deriving from their more general observations, that information on education which their work is so eminently calculated to communicate; and as to the latter class, they must be allowed to go on in their own way, for it is seldom practicable to enlighten the judgment, where religious bigotry gains an absolute sway.

In these remarks we are not without a view to our own justification, and that of other writers, who at present or in future may pursue the same track, if indeed justification is required for contributing a little towards the furtherance of the most important objects of education.

But it would be injustice to the authors of *Practical Education*, not to add, that at the close of the advertisement to their second edition, they state that they “continue to preserve the silence upon this subject which they before thought prudent; but they disavow, in explicit terms, the design of laying down a system of education, founded upon morality, exclusive of religion.” And to the same purpose is a letter which we have recently received from Mr. Edgeworth, in which he enters somewhat more explicitly into the subject. After expressing himself in very favourable terms respecting the preceding Part, on Intellectual Education, and the manner in which *Practical Education* has been discussed in it, he adds, “I must, however, regret that an error pervades the whole, which has been adopted by most of our critics, and which we most earnestly deprecate, — the imputation of disregarding religion in education. In the French translation of *Practical Education*, this subject is discussed in the preface; and I beg from your justice, that some occasion may be taken of entering our protest against this charge. In a book written by Miss Edgeworth and me, called *Professional Education*, we hope that under the chapter ‘clerical education,’ we have evinced a proper sense of the clerical character, and an enlarged view of religious sanction. We wrote this chapter for the clergy of the establishment, to which we belong; but our views in *Practical Education*

were not confined to any sect or nation. Our private tenets are of little consequence to the public ; but we are convinced that religious obligation is indispensably necessary in the education of all descriptions of people, in every part of the world." — " We dread fanaticism and intolerance ; while we wish to hold religion in a higher point of view than as a subject of exclusive possession, or of outward exhibition. To introduce the awful ideas of God's superintendence, upon puerile occasions, we decline. At the same time we have not presumed to blame others for acting upon a different persuasion. — I have the honour to be a member of the board of education in Ireland. My opinions on the subject of national education appear in our reports. By these I hope I shall obtain the justice due to me on this subject ; and that it will appear that I consider religion in the large sense of that word, to be the only certain bond of society." Mr. Edgeworth does not give us express permission to use his letter in the manner we have done ; but it appears the surest way to avoid further error ; and we confidently hope for his excuse, if we have gone beyond his intentions.

Respecting the part of Professional Education to which Mr. Edgeworth refers, if our plan were less limited, we should offer some remarks ; but we shall only add here, that the methods which the author would adopt, to infuse a devotional taste and religious principle into the mind of a

boy designed for the clerical profession, must, so far as they are judicious and effectual, be alike important for children in general, whatever be their destinations in life. If there be any pursuits which are inconsistent with religion, children cannot, of course, be religiously educated for them; but in so far they must be inconsistent with duty. And if the opportunities for the cultivation of religious principle are greater in the clerical profession than in any other, and its moral dangers fewer, then there is the greater necessity that those who are designed for the more active pursuits and employments of life, should be early imbued with those principles which may be their safeguard, and which will never be so well cultivated by the individual himself, as when there has been a judicious foundation laid for them in early culture.

We must not omit also to mention, that we have been honoured with a letter equally flattering to us, from Miss Edgeworth, one leading object of which is to rectify an error into which we appear to have fallen, in speaking of her in connection with *Practical Education*, “as if it were entirely *her* work.” We had not forgotten what is stated in the preface, that the chapters which more immediately refer to literary and scientific instruction were written by Mr. Edgeworth; that the sketch of the introduction to chemistry was written by Mr. Lovell Edgeworth; and that the chapter on obedience was written from

the late Mrs. Edgeworth's notes ; but in *INTELLECTUAL Education* our concern was merely with the general principles of intellectual culture, and not with the application of them to the manner of teaching any particular object of intellectual pursuit. Now those parts of *Practical Education* to which we had occasion to refer, were written by her ; and without depreciating the value of the other parts of the work, we have been so much accustomed to consider these as the subordinate departments, and the leading features of the work as hers, that we have perhaps expressed ourselves on this point with some degree of inaccuracy, which, however, we hope we have now sufficiently rectified. — With that modesty and love of truth which her writings indicate, Miss Edgeworth is still more anxious to reduce our appreciation of her own merit in the departments which Mr. Edgeworth, in his preface, speaks of “ as written by her.” “ This,” she says, “ is literally true ; but he should have added, that the materials were received from what I saw and heard in the daily education of his family. The children mentioned in ‘ *Practical Education*,’ my half brothers and sisters, were educated by my father, and by their own excellent mother, who devoted her whole time and thoughts to the subject. I was grown up at the time they were infants, and thus I had, during the whole course of their education, daily opportunities and leisure to observe its progress ; and from seeing and hearing so much

on education, I was better enabled, perhaps, to write upon this subject than upon any other." We can only say that if her advantages have been great, she has made an excellent improvement of them. In common with her writings in general, those on education clearly show, that she possesses, in an eminent degree, the talent of bringing forwards the ample stores of accurate knowledge with which enlightened and comprehensive observation and experience have supplied her, in that time and manner which will give them their greatest practical utility.

There are several works on education, which, to parents who are anxious to fulfil their duties to their children, may supply, in a great measure, the deficiencies to which we have referred in Practical Education. Mrs. H. More's works, directly bearing on education, furnish some exceedingly important observations ; mixed indeed with much which we cannot adopt or approve, but in themselves of sterling value. Mrs. Hamilton's first volume we have formerly spoken of, as of eminent service in the cultivation of the affections. Her remarks are often deficient in closeness and precision ; and in various parts they want that minuteness which is necessary to give them full force in their application : but we regard her work as the best calculated we know, to assist the religious mother in training up her children in the ways of wisdom. We should be unpardonable if we did not also refer

our readers to Dr. Priestley's Observations on Religious Education, contained in his Miscellaneous Observations relating to Education, and also published separately. However variously that eminent character may be estimated by different parties in religion and philosophy, they who have studied those parts of his works which directly bear upon religious philosophy, and the application of it to the conduct of life, cannot fail to assign him a high rank in the scale of usefulness; and in the work to which we have referred, he has shown, with a strength and perspicuity of reasoning, which one would conceive no well regulated mind could resist, that *early* attention to the religious education of their children, is incumbent on all who wish that they should, in the progress of life, fulfil the duties of Christian morality. We shall have further occasion to refer to that work. The following observations from the second section, tending to show that religion is the first rational object of education, so well and completely express our own opinions of that point, that we make no apology for here introducing them to the notice of our readers.

“ The general object of education is evidently to qualify men to appear to advantage in future life, which can only be done by communicating to them such *knowledge*, and leading them to form such *habits*, as will be most useful to them hereafter: and in this, *the whole of their future being*, to which their education can be



supposed to bear any relation, is to be considered.

“ If I knew that my child would die when he had attained to the age of five or six years, and that his existence would then terminate, I should certainly make no provision respecting him for any thing beyond that term, but endeavour to make him as happy as I could during the short period in which he could enjoy any thing. I would, for the same reason, provide for him only such gratifications as his infant nature was capable of.

“ Again, if I knew that he would attain to the age of manhood, but that then his existence would not be prolonged any farther, I should endeavour, as well as I could, to qualify him for acting such a part as would be useful to himself and others in that period, but should never think of extending my plan so far as to enable him to pass a comfortable *old age*, a term of life to which I knew he never would arrive.

“ For the same plain reason, a man who believes that the whole period of his own existence, and that of his offspring, is confined to the present life, would act very absurdly if he should train up his children with a view to a future life, except so far as he should think that such a farther, though a chimerical object, might be subservient to his proper conduct in the present life.

“ These are obvious considerations, which ought to have their weight with all rational

beings ; and according to them, the mere *man of the world* must allow, that a *Christian*, who, as such, believes that himself and his offspring are destined to exist in a future life, and that the principles and habits that we form here have a decisive influence on our happiness hereafter, would act irrationally, if he did not use his utmost endeavours to give his children such principles and habits, as would secure to them an interest in a future world.

“ Moreover, since a Christian regards this life, principally, as it is subservient to another, which is of infinitely more value, he must consider the duties of religion as the *first* thing to be attended to by him, and must be taught to disregard all authority that would enjoin upon him a conduct which would be detrimental to his greatest and ultimate interest ; because he will gain more by his steadiness in his regard to a higher authority, than he can lose by opposing an inferior power.

“ The first thing, therefore, that a Christian will naturally inculcate upon his child, as soon as he is capable of receiving such impressions, is the knowledge of his Maker, and a steady principle of obedience to him ; the idea of his living under the constant inspection and government of an invisible being, who will raise him from the dead to an immortal life, and who will reward and punish him hereafter according to his character and actions here.

“ On these plain principles I hesitate not to

assert, as a Christian, that *religion* is the first rational object of education. Whatever be the fate of my children in this transitory world, about which I hope I am as solicitous as I ought to be, I would, if possible, secure a happy meeting with them in a future and everlasting life. I can well enough bear their reproaches for not enabling them to attain to worldly honours and distinctions; but to have been in any measure accessary, by my neglect, to their *final perdition*, would be the occasion of such reproach and blame, as would be absolutely insupportable."

In the remainder of this part, we shall pursue the following plan. We shall *first* enter pretty much at large into the sources and culture of the *filial affections*: *secondly*, we shall state some important *principles respecting the affections in general*, introducing, by way of inference and illustration, some of those observations which, if our plan were more extensive, might form the subject of separate divisions: *thirdly*, we shall make some remarks respecting the specific culture of the moral principle, or *conscience*: and *fourthly*, we shall conclude with some observations more directly respecting *religious education*, in the earlier periods of it.

## CHAP. II.

## FILIAL AFFECTIONS.

THE Filial Affections may, in various ways, be considered as forming the general basis of the whole moral structure ; and we have no doubt that upon the manner in which they are formed and cultivated, the happiness of the individual, and the excellence of his character, very greatly depend. We of course include, under the term *filial* affections, those which respect not merely the actual parent, but persons who may, from the loss of that relation or from other causes, stand, more or less, in the place of the parent during the early periods of education. Correct views as to the origin of these and other affections, will be found of incalculable importance in the cultivation of them ; and we shall here give a brief analysis of the filial affections, with a view both to assist in the proper cultivation of them, and to throw some light on the means of cultivating other classes of affections.

A child receives almost all his earliest pleasures from his parents, or in connection with them. These all leave behind them feelings which the ever active principle of association unites and blends together, and connects with

the appearance, and idea, and name of the parents ; and thus renders it pleasant to a child to see them, and to hear and think of them. By degrees he learns to distinguish them, as the cause of many things which give him pleasure: he perceives them endeavouring to do what will make him feel happy : he is the object of a thousand tender endearments and kind offices : and every thing of this description, which at all affects his mind, leaves some impression behind it, which unites and blends with the feelings before produced by other similar circumstances. Thus gradually rises up in the mind, that part of the filial affection which we term *love*. If children have little intercourse with their parents, or that be little productive of pleasing feelings, their love will be weak ; in other cases it often early proves very powerful. It cannot advance far, without exciting in the mind of a child the disposition to do what he finds will please his parents. He is early incited to this by the promise of some gratification, by the expectation of some endearment, &c. ; and such is the wise structure of our mental frame, that what is often done with a view to some good, gradually becomes itself pleasant, and is done without any direct view to that good. Thus a child forms a *desire to please* his parents, which constitutes another part of filial affection.

Again, in a wise education it will often be found necessary to check the gratifications of a child, to use the language and tone of displea-

sure, and sometimes even to inflict pain. Every circumstance of this kind leaves behind it an impression, which uniting and blending with others of the same kind, produces the feeling of *fear*. If this, owing to any cause, is excessive, it gives to the filial affection a character which makes it rather the source of pain than of pleasure, and sometimes even overcomes the love. On the other hand, where it is moderate, (arising only from that degree of privation or pain which is necessary for the future welfare of the child,) so far from lessening the happiness of the filial affection, it increases it, blending with the love so as to lose its own painful influence, and, at the same time, giving firmness and even vigour to filial love, by heightening the disposition to obedience, and thereby increasing the pleasing consequences of obedience, by heightening the fear to offend, and consequently preventing the ill consequences of disobedience.

Thus by pleasures derived from the care and tenderness of parents, and by the privations and pains which their care and tenderness may alike cause, a vast number and variety of impressions are produced, which, all uniting and blending together, constitute the filial affection, consisting principally of fear and love, the desire to please, and the fear to offend. As the child advances in knowledge, and as the conscience acquires its power, the sense of obligation, the perception of the virtues of his parents, the

feelings which he is led to entertain towards God, and a great variety of other sources, contribute impressions of *duty*, of *gratitude*, of *respect*, &c. towards the general affection, uniting and blending with it, and increasing its strength and vigour ; so that it often becomes a leading affection through the whole of life.

We have taken only one case, but the reader may easily pursue the same plan in other cases. Perhaps it may be truly said, that in no two instances is the filial affection in every respect the same : it is formed from impressions so numerous, so various, and often so peculiar ; and depends so much upon peculiarities in the dispositions and conduct of the parent, and in the dispositions of the child.

What may with propriety be termed the *natural* affection of children towards their parents, (arising without the exercise of reflection at all, merely by the operation of the associative principle,) is, we apprehend, almost always the strongest towards the mother ; at least if she has also been the nurse : and as the pleasurable feelings of infancy do greatly contribute their share towards the formation of more complex pleasures, and as they cannot be replaced but by a long series of exertions, a mother who wishes to possess the highest degree of her children's affection, and the greatest influence in the regulation of their conduct and dispositions, must also be their nurse. We have often heard

of what are called the *instinctive* feelings of filial affection. The term instinct, when applied to the human mind, we regard as a mere appeal to ignorance ; but we have no doubt that the early associated feelings towards a parent, particularly towards a mother, may exist long after the direct recollection of her has altogether ceased, and that the sight of her, after long absence, may produce strong emotions in the mental frame, though the memory furnishes no distinct traces of her visible appearance, her tones, &c.; and though no communication is made respecting her relationship to the individual. We are not disposed to treat all stories of parental or filial sympathies as fabulous: the nature of the human mind is indisputably such, that the trains of association may be set in motion, without the direct exercise of the understanding, and often without the individual perceiving why the object so affects him.

But to return: parents will naturally feel desirous that their children should possess towards them a lively and durable affection; and that their own moral influence on their minds may be such as to enable them to be of the greatest assistance to them in the journey of life. These two things the wise parent will never separate; we should perhaps say, that so far from being in any way incompatible they necessarily accompany each other. The true point to be aimed at is, so to temper the conduct towards the child, that while he possesses all those enjoy-



ments which are consistent with his present health and comfort, it shall not be at the expence of the future. Whenever the gratification of a child's wishes will necessarily lead on to cravings of greater indulgences, clearly inconsistent with health or comfort, it is easiest and best to stop at the first point. Indulgence is the most easy for the present, but its effects are permanently injurious. It is not too much to say, that the over-indulgent parent will have less of the *affection* of his children, than he who steadily pursues the plan which he deems most for their happiness. We have already remarked, that displeasing associations, (where not accompanied with a sense of injustice, as they never will be, if a child is properly educated, and a parent has attained a tolerable degree of self-government,) so far from weakening love, do in reality strengthen and invigorate it. Constant indulgence may give a greater degree of softness to affection; but it will never produce what is steady and pure. Affection so produced will necessarily be selfish, till the sense of duty, derived from other sources, comes in to lend its aid: and the strong sense of duty is too seldom to be produced, where the system of habitual indulgence is carried to a great extent. And besides, let indulgence be carried to the greatest possible extent, it cannot always give way to those wishes and desires which it fosters: and the pain arising from refusal is by far the greatest and most likely to weaken affection, where it

necessarily has the appearance of caprice, by its occurring in cases where indulgence has often been experienced.

It is a difficult medium to observe, between unnecessary approaches towards austerity on the one hand, and weak indulgence on the other ; and it requires no small degree of mental regulation, on the part of the parent, to preserve it : but where the aim of the judicious parent is steadily directed to the future, while at the same time he endeavours to make the period of childhood the period of natural simple pleasure, there is no great danger of his going far wrong. He will often be called upon to give up his own gratification, (for to an affectionate parent, it must ever be gratifying to promote even the present pleasures of his children); but if his affection deserve the name, if in fact it be not a mere fondness more childish than perhaps he would like to own, though they cannot look beyond the present moment, he will ; and whenever he perceives that the gratification of their wishes, whether in the way of obtaining direct pleasure, or avoiding something which is painful, would be attended with injurious consequences upon their health or comfort, upon their temper or habit of obedience, there he ought to be firm but mild in his requisitions.

If, indeed, there be one thing more than another which constitutes the secret of education, in all periods of it, but most particularly in the earliest period, it is mild consistent firmness on

the part of the parent ; and where this quality is possessed habitually, or is at least employed in intercourse with our children, and guided in its operations by sound views as to the moral structure of the mind, the best effects may be expected on their temper, their happiness, and their worth of character.

But it may be said, All this is only general argument, and while the truth of it is allowed, its application is not easily to be seen. We admit it ; but we cannot go much farther than general principles ; and we are most desirous to lay down such, if practicable, as may aid the conscientious and judicious parent in the most important part of his work. We should term it false indulgence, wherever a parent, from fondness or weakness of mind, either permitted or gave a gratification, or gave up a privation or punishment, where the former had been expressly refused or forbidden, and the other expressly determined ; where, at the solicitation of his child, he gave him gratifications of the palate, &c. which he thought likely to be injurious to him, either by their immediate effects, or by directly leading on to other things which would certainly be injurious ; where, in order to avoid the pain of disappointing his child, he allowed him departures from those regulations which he believed to be important to his mental or moral progress ; where, in short, the gratification is

to his own fondness, rather than arising from an enlightened affection for his offspring.

Excessive indulgence is often viewed in a very venial light, in the earliest periods of education, in the education of infancy ; but those who carefully watch the progress of the mind, will agree with us in opinion, that indulgence then either prepares the way for habitual continued indulgence in childhood, to the weakening and prevention of the most valuable moral qualities ; or treasures up for it pains and privations and disappointments, which, unless very judiciously managed, must break the activity of the mind, or sour the temper : and that it even lessens the comforts of infancy ; for its gratifications cannot always be acceded to, and the more its injurious desires are gratified, the more numerous they necessarily become, so as to be continually adding to its painful disappointments. And this is particularly the case during those diseases which affect infancy, (the final cause of which it is perhaps difficult fully to perceive, but which certainly tend to heighten the affection and tenderness and care of parents, and to increase filial affection in older children, by showing how much their parents endured for them.) The child whose desires while in health have been made the constant object, will necessarily have tenfold calls for gratification, when, even in the best-regulated temper, fretfulness is to be expected ; and then the parent experiences the punishment of false tenderness. Every priva-

tion, every little painful feeling, is heightened in its effects, because the gratification of the desires does not prevent or remove them ; while children whose real wants have been made the guide of gratification, will have fewer wants and desires, and have the best chance of having those answered, and their minds diverted from the present feelings.

The true rule we are persuaded is, to encourage and promote the simple natural pleasures of childhood ; to prevent or supply, as far as possible, its simple natural wants : but not to foster its caprices, or to gratify its inclinations, where this must be done at the expense of important habits of obedience, of order, &c. ; or to give way to its cries, or perverseness, or intreaties, where a different course of conduct would otherwise have been thought most expedient. If the plan of steady consistent firmness be begun sufficiently early, there is no fear of its effects : where it proceeds from an enlightened affection, it will be united with all that will be necessary to produce a lively filial affection in return ; and what is even more important, this will have nothing mixed with it that is calculated to check its influence, and to make it unsteady.

We are fully aware of the great difficulty which in many cases exists on the part of the parent, to maintain that persevering mild firmness, which we hold to be the most essential quality for success in moral education ; but where

the endeavours to obtain it, or to preserve it, are prompted by warmly affectionate and enlightened tenderness, they will seldom fail to operate sufficiently to produce the most important effects. And parents who are under the influence of enlightened and vigorous affection to their children, never need be afraid of their want of affection to themselves. Where they take a share, or at least manifest an interest, in their children's sports, — where they obviously contribute, as a parent can in a thousand little but interesting ways, to the pleasures and comforts of their children, — while tenderness is allowed to express itself on all suitable occasions, but does not degenerate into capricious unsteady fondness, — there is no reason for apprehension lest they should not be loved by their children. The education which parents must give themselves in order to educate their children properly, is not the least among the moral benefits of domestic life.

Though parents will be often led to express the tenderness which they feel for their children, they must be careful not to expect too much of the appearance, or even reality of it, from them in return. Some children are constitutionally more susceptible than others, and have more the habit of expressing their feelings; and it is certainly very pleasing to the parent, to perceive their little sensibilities manifesting themselves in the direction of filial regard, by those artless

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We are fully aware of the great difficulty which in many cases exists on the part of the parent, to maintain that persevering mild firmness, which we hold to be the most essential quality for success in moral education ; but where

the endeavours to obtain it, or to preserve it, are prompted by warmly affectionate and enlightened tenderness, they will seldom fail to operate sufficiently to produce the most important effects. And parents who are under the influence of enlightened and vigorous affection to their children, never need be afraid of their want of affection to themselves. Where they take a share, or at least manifest an interest, in their children's sports, — where they obviously contribute, as a parent can in a thousand little but interesting ways, to the pleasures and comforts of their children, — while tenderness is allowed to express itself on all suitable occasions, but does not degenerate into capricious unsteady fondness, — there is no reason for apprehension lest they should not be loved by their children. The education which parents must give themselves in order to educate their children properly, is not the least among the moral benefits of domestic life.

Though parents will be often led to express the tenderness which they feel for their children, they must be careful not to expect too much of the appearance, or even reality of it, from them in return. Some children are constitutionally more susceptible than others, and have more the habit of expressing their feelings; and it is certainly very pleasing to the parent, to perceive their little sensibilities manifesting themselves in the direction of filial regard, by those artless



expressions which are affecting in proportion to their simplicity and reality : but we are not to imagine, that because others do not use those expressions, that therefore their affection is weak ; nor should we draw this inference, even if we have reason to believe, that not only the expression, but the reality, of lively feeling is wanting. The liveliness of feeling is one thing, and the steadiness of affection another ; and we ought to rest satisfied, if we perceive genuine indications of affection, operating in those ways which best accord with the age and mental progress of the child. — We have known a little girl, about two years and a half old, sit for hours in the room with her mother when ill, carefully avoiding all noise in her little amusements : we are certain that the affection of this child (now about three years older) is equally tender as it was, and much more a durable, steady principle ; but we much doubt if it could reasonably be expected from her, now her imagination is more lively, and she has been more accustomed to active play with other children, to remain thus quiet while she knows that they are playing in other parts of the house. Nor should we expect, even at the same period of maturity, the same indications of affection in all circumstances. The tired child at night may be unable to show, or even to feel, that love which was obvious when she arose brisk as the lark ; or the little mind may be occupied with what, for the time, may engross the whole attention, and the whole interests of the mind.

The little attentions of affection should never be made burdensome to children ; they cease to have their influence in invigorating it, when this is the case. The ingenuous expression, "Mamma, I will stay with you, if you wish it; but, if you please, I would rather go and play with sister," should never meet with the slightest indication of disapprobation, or of disappointment. Children are not to be expected to calculate as we can do ; or to act from the dictates of habitual principle. The present pleasure is the most impressive one. If the parent's convenience or comfort require the self-denial, let it be exercised ; and let it, if possible, be made pleasant, though without direct reward. But if not, it is better that the self-denial should usually be on the part of the parent, and nothing will eventually be lost by it.

Expressions of affection should not be the subject of praise, any more than the want of them should of censure or punishment. If commonly bought, or extorted, they will too often, as far as affection is concerned, be mere expressions. We however wish to except the earliest marks of love, where perhaps the love is rather the result of the expression and of its reward, than the expression the natural dictates of the affection. We do not like to see them, even then, however, made so much as is commonly the case the object of bribery or reproach. Nor will a wise parent expect or encourage from a boy, the same degree of affectionate expression, (either in manner or words,) as is not unusual among girls.

The physical sensibility of a boy is, or ought to be, less lively. If constitutionally it is not so, the object should rather be to lessen it than to cultivate it. — The comparative expressions of affection should never be made the subject of praise or censure : the indications of obedience may. A child can understand whether he is more or less obedient than another, but it is not easy for him to comprehend, that he loves his parents less, because he shows fewer outward marks of affection, except, indeed, so far as they are at the same time proofs of obedience.

Marks of parental tenderness should be so regulated, as to leave no impression of caprice or partiality on the minds of children. If the little efforts of a child to please, or his simple expressions of love, are sometimes received with warmth of satisfaction, and at another time, in the same circumstances, as far as the child is concerned, with coldness or displeasure, it will produce constraint, and operate much against the progress of filial love and parental influence. If, without any ostensible difference in the conduct of different children, one is treated with kindness and attention, and another with at least apparent coldness or dislike, the most injurious effects must be expected, both on the filial and fraternal affection ; and the rudiments of envy and jealousy will be certainly and effectually sown. The wise parent will sometimes be obliged to make a difference in the treatment of his children,

founded upon the difference of conduct; and perhaps it is often difficult for him to avoid feeling more affection for one than for another, founded upon some accidental or correct association: but the children of one family should perceive no difference in their parents' treatment of them, except when that difference arises from greater or less degrees of obedience or general propriety of conduct.

But after all, the grand point is less to secure *affection*, than to secure *influence*; and as to the former, the parent, acting with a view to the future rather than to the present gratification, and at the same time not sacrificing the enjoyment of the present, from unfounded suppositions as to the power and purity of motives, but aiming to make the period of infancy and childhood as pleasant as it can be, consistently with the benefit of the future, (by furnishing useful and interesting occupation, guiding and aiding the little sports of childhood, &c.) will be every day increasing the number or the strength of those fibres, which will strike a deep root into the heart, and make the plant of filial affection luxuriant, yet hardy and productive. With respect to the latter, we are of opinion that it cannot be secured too early; and that the more it exists as a habit, the greater probability there is, that filial affection, while it acquires vigour, will at the same time receive fewest of those interruptions, which may be necessary to make the selfish affection of indulgence healthy and strong,

but which are not requisite where affection is not produced by capricious fondness, or even by excessive but steady tenderness, but by enlightened attention to the present pleasure and lasting welfare of a child. We do not mean to discourage parents who have neglected the cultivation of the habit of submission in infancy: if from circumstances which are often unavoidable, self-willedness has then been allowed to gain too much power, still if the processes of moral culture are not too long neglected, and are steadily pursued, though they will be more difficult, they will seldom fail to be successful. Bodily or mental pain will often be found necessary in such cases; but if judiciously administered, and submission mildly but steadily exacted, the little wayward mind will be brought into habits of obedience, which will only require to be persevered in.

How much this is for the enjoyment of childhood, and how much too for the comfort of parents, those only who have had experience in education can fully appreciate. We have before our eyes an instance in point. When about a year old, a little girl was excessively indulged by her nurse, during the long-continued illness of her mother; her cries were encouraged, by making them, rather than her real wants or comforts, the guide of gratification; she was allowed to exercise her little tyranny and caprice over her elder sister, to the great diminution of her comfort; and, altogether, was brought

too much into that state, in which she bid fair to be a spoiled child. The generally engaging manners of the child prevented her faults from being much observed by others; but those who felt most interested in her happiness, saw with pain the rudiments of extreme selfishness and imperious wilfulness. Their efforts of course were directed to the correction of them; and two or three years' care have brought her little mind under much greater controul, without losing any thing of her liveliness or attractive interest; and we can say from minute observation, that in no instance has the punishment or restraint, which has been pretty steadily but mildly and sparingly employed, been productive of any effect which did not add something to her affection for her parents. Her selfishness is most strikingly diminished, and her obedience (as far as intention is concerned) is certainly decided. The older child of whom we spoke had the advantage of greater early restraint; which, in addition to greater accuracy of observation and judgment, without having any effect upon her happiness, except that of making it more steady, has given her at the age of five or six years, a degree of mental and moral regulation, which we have seldom witnessed in so young a child, united to great sweetness of disposition and activity of mind, and altogether rendering her as happy, we conceive, as a child can be; in various ways increasing her pleasures,

and freeing her from the most bitter feelings of disappointment.

We trust we shall meet with our readers' excuse in these details. We are not desirous of inventing theories; and we do not expect to communicate much information on the subject, to those enlightened and judicious parents who have already given it their full attention: but we may corroborate their experience; and our wish is, to enable ourselves to indulge the hope, that our labours will be found of practical value to those who have yet to learn something on the subject. To them we also recommend the study of Miss Edgeworth's chapter on obedience. Mr. Edgeworth's preface informs us, that it was written from the notes of the late Mrs. Edgeworth, and it shows a judicious acquaintance with some of the most important practical laws of the mind, and must furnish to every parent valuable hints in different periods of education. As Practical Education is probably accessible to all our readers, we shall here satisfy ourselves with recommending the whole chapter to their careful perusal, and merely making a few remarks on a position which we think erroneous.

"When children begin to reason," says the author of this chapter, "they do not act merely from habit; they will not be obedient at this age, unless their understanding is convinced that it is for their advantage to be so." From this

position we altogether dissent. We admit that they should not then act merely from habit ; that it is wise in parents to make the reasons of obedience obvious, and to gain their understandings on their side ; but we feel authorized to say from experience, that affection and habit united, will, long after a child begins to reason, continue to be the most powerful motives to obedience. Affectionate and well-trained children learn confidence in their parents, more, we venture to say, from the want of any thing to destroy confidence, than from the actual perception of the beneficial ends of parental injunctions. Not that this should be neglected ; not that the reasons of our injunctions should never be pointed out, where they can be made intelligible to the minds of our children, and the advantage of attending to them made obvious : but they should be accustomed to act upon that confidence ; it should be founded on the habitual truth and kindness of their parents, upon a perception, early acquired, that they submit to much that is painful and to many privations to do their children good, and upon a conviction which will do much more than reasoning, that their parents know best what is advantageous for them, and are very desirous to make them happy. Let the understandings of children be enlightened on these points, as they can bear it ; but if submissiveness have been steadily and early enforced, and the parents' conduct be free from whim and caprice, if affection have been cultivated by steady,



watehful kindness and tenderness, prompting to refrain from every instance of false indulgence, and of weak submission, where the submission should have been entirely on the other side, there will be obedience without any calculations of advantage; and we do not hesitate to say, that such an obedience of confidence and affection is, at present, worth much more as a moral quality, and will have greater influence through life, in the regulation of the heart.

Perhaps we differ from Mrs. Edgeworth, more in appearance than in reality; but we are inclined to consider this as one part of a system in which prudential considerations seem to us to have too much sway, and regard to duty as such, too little. We speak from experience when we say, that when the understanding is sufficiently ripe to reason, it also is to feel the motives arising from a sense of duty; and we place our chief dependence upon our continuing to supply the principle of obedience, with all the strength which habitual submission, affectionate confidence, and a sense of duty would contribute to it. At the same time we are fully aware, that, with a view to that confidence, the reasons of our injunctions should very often, indeed generally, be unfolded as much as is practicable. But where the disposition to submit has been habitually and thoroughly produced, where there is affection and moral principle to work upon, we have a much stronger hold upon the mind, than by making the *why*, and *why not*, the source of

obedience to our injunctions or prohibitions. It is often difficult to calculate what exactly is understood of our reasonings; and frequently where the understanding is sufficiently advanced to understand them, the feelings, in some way or other, often either prevent the inferences from being seen, or at least weaken their efficacy on the conduct. Where the habitual disposition to obedience has been long and early cultivated, there the reasons of a parent's conduct, if within the reach of the child's understanding, will be most easily perceived; and every instance in which they are unfolded will then contribute to increase the habit, as much, perhaps, as the habitual impression of parental wisdom and kindness, but not more than this.

We shall now proceed to state the principles which appear to us to be the most important in procuring obedience. We should begin early, indeed it can scarcely be too early, to accustom our children to habitual attention to those regulations respecting diet, rest, &c. which we deem best adapted to promote their health and comfort. The cries which indicate real want should always be attended to, or, if possible, anticipated; but the cry of humour, or the little tones of impatience, should never gain their end. In such cases, the proper way appears to be, to change the current of thought by diverting the attention from the object of painful feeling. Obedience should as much as possible be associated with pleasing feelings.

These may sometimes be left to be supplied by the natural consequences of obedience ; but often, in the early stages of the habit, they may be factitious ; and in all stages, parental approbation, and its effects, should be associated with obedience, and the contrary with disobedience. Where the object of parental directions is not left to a child's choice, the expression of them should not be such as to excite the feeling of desire to choose ; injunctions should always be decisive though mild.

We have no wish that children should be mere machines, to move only as they are moved ; they should often be left to the promptings of their own inclinations, where these do not interfere with the plans of the parent for their improvement and happiness ; and it is only thus that their understandings can acquire strength, or their minds, in general, obtain activity or life. But whenever there is such interference, then prompt obedience should be secured ; it should never be imagined that disobedience will be permitted or connived at. The directions of the parent should be explicit, decisive, and unalterable ; if obedience is to be conditional, and made dependent upon circumstances, those circumstances should be clearly understood.

It appears best, however, to *exact* obedience but little ; if the habit be early begun, it will not often be requisite to do so ; it will be enough to let the simple *wish* of a parent be known ; but where it is come to the point of direct obe-

dience or disobedience, it must be carried through. It must never be within the child's experience, that he has gained a victory over his parents. The parent should, however, be cautious of bringing matters too often to this crisis. And it should always be in things which are practicable, and where obedience can be compelled if necessary. This point is well illustrated by Mrs. Edgeworth. Neither will the judicious parent exercise the habit of obedience beyond its probable strength, in opposition to urgent motives to the contrary; in such cases, if obedience from any cause is requisite, opportunity should be given to lessen the power of those motives.

An instance has just occurred to our notice. A. (now four years old, the child of whom we before spoke) was sitting on the arm of her little chair. Her father thought it dangerous, and desired her to leave it, which she immediately did. To make her understand the danger, he told her to sit upon it again, and he would show her how easily she might have fallen. The child had had a fall a short time before, which he did not know; and the apprehension of falling again, though he told her she should not be hurt, overcame confidence and obedience, and she refused, but without any ill humour. Her father desired her elder sister (five years and a half old), on whose confidence and obedience he could depend, to mount; and the experiment was tried without hurt or danger.

The younger child at once followed her sister's example. — Where the present temptations to disobedience are great, and the habit of obedience weak, there it is wisest to remove or prevent the temptation ; and certainly the habit should not be too much exposed to trials ; but if they are proportioned to its strength, and agreeable consequences in parental approbation and its effects be associated with the exercise of it, they tend much to give it life and energy. We think we have seen considerable advantage arising from some very early factitious trials of obedience, respecting abstinence for a short time from little gratifications of the palate. Where these do not produce an ill effect they certainly produce a good one.

Notwithstanding what we have already said, we cannot forbear quoting, from Practical Education, a very important principle, to which we perceive we have in no way referred. “ Praise, and looks of affection, which naturally express our feeling when children do right, encourage the slightest efforts to obey ; but we must carefully avoid showing any triumph over yielding stubbornness. When children are made ashamed of submission, they will become intrepid, probably unconquerable rebels.”

One other circumstance of great consequence we must not omit to mention, — that parents should not interfere with each other's injunc-

tions ; the authority and influence of each should be steadily employed to support the authority and influence of the other. Whatever discussions and disagreements as to plans and principles take place, it should not be in the hearing, at least in the understanding, of children. They should see both their parents as much as possible actuated by one mind. Where both go hand in hand in the work of early education, great hopes may be entertained, that their future influence will be what is so earnestly to be desired, for promoting the happiness and moral worth of their children ; where there is a want of unanimity in views and feelings, considerable difficulties will exist, and great prudence must be employed. For such cases we find it difficult to offer any specific directions. If one of the parties possess judgment and good temper, (especially, if that one be the mother,) the unhappy effects of difference may in a great measure be avoided ; but of course the benefits of unanimity cannot be expected.

We have not said any thing in relation to the external appearances of respect which children should preserve towards their parents. Though we value (filial, not slavish) obedience above every thing in the conduct of the child towards his parent, yet we are decidedly of opinion, that those modes of expression should be taught and required, which are consistent with the leading characteristics of the filial relation. Af-

fection should never degenerate into that rude familiarity, which by degrees will destroy the internal feeling of respect. Habits of civility should early be required, not only on their own account, but also from their intimate connection with the exercise of some of the most valuable qualities of childhood and youth. We do not mean that filial respect is to be secured by enforcing the external indications of it; but it is agreeable to the laws of the mind and to common experience, that those external indications will assist in generating or strengthening the feeling, when its foundation is laid on the parent's possessing the qualities requisite for its permanency.

To what extent this principle should be carried, we do not feel able to decide; it must essentially differ in different cases. Our forefathers probably carried it far beyond the limits of reason; we appear to have gone to the opposite extreme; but as the feelings of respect are assuredly necessary, in order to give consistency and durability to the higher ingredients of the filial affection, we should be careful lest, through the wish to secure the love of our children, we lose the advantage of their respect. They should be taught to honour their parents, as well as obey them. We have no wish to curb the playful sallies of childhood; we have no wish to see parents exclude themselves from sharing in and heightening their enjoyments; from occasionally being their playfellows as well

as their instructors ; but in the midst of all, they should remember their relation ; they should check the marks of disrespectful rudeness ; and aim themselves to keep the adjustment of the balance between affection and respect, which cannot otherwise be expected from their children.

We are, perhaps, in the present day, rather too much afraid of forms. They often, indeed, serve instead of the substance ; but in many cases, they tend to give support to the substance, and even, by the re-action of association, to produce it. We conceive that it is very desirable to begin, in children, those little attentions to their parents' comforts and conveniences, which, as they advance towards youth and manhood, contribute so much to strengthen the affections. These should, however, be encouraged rather than exacted ; and the parent should carefully avoid expecting them too much, and making them the criterion of affection, &c. — especially, as we have already stated, with respect to boys. But if they are begun sufficiently early, they will not be burdensome ; and while they cherish grateful feelings towards the parent, they will also assist in cultivating that habitual attention to the little wants and conveniences of others, which forms the most valuable ingredient in politeness, and which contributes so much to the pleasures of domestic life.



Gratitude is a more delicate plant than civility and respect; and must be left very much to itself. By occasionally leading the minds of children to observe, for themselves, the degree of exertion and self-denial which their parents undergo, in order to promote their happiness and improvement,—by showing them how many advantages they possess, owing to the kindness of their parents, which other children do not or cannot have,—by our own simple expressions of gratitude for favours shown ourselves, and by bringing them to the employment of similar expressions for the kindnesses of their friends towards themselves,—in short, by indirect rather than direct culture, that most valuable quality, a grateful disposition, may be produced. If, by experience and observation, children are led to perceive their dependence, they will soon learn to be thankful for the benefits they receive; but we expect little from those expressions of thankfulness, which, from being regularly exacted, without regard to the state of the feelings, must become a mere form. Where the soil is properly prepared by the culture of obedience and filial regard, gratitude will grow without much trouble; it more requires the aid of the understanding, than these do; and it requires, too, a higher state of excitement of feeling. The little mind must be alive and engaged on the subject, in order to feel gratitude; and the direct expressions of this, or of any other feeling, should not be encouraged

where the feeling itself does not at the time exist.

In the periods of infancy, habitual, but not painful, submissiveness, is what we are to aim at. In childhood, obedience must continue to be habitual, but its foundation should be enlarged by confidence, love, and fear; and, as the understanding expands, to these should be added, the influence arising from the actual perception of the beneficial effects of obedience, which it is well for children to be led to trace out for themselves, rather than to have them brought too forcibly and distinctly into view. In the more advanced period of childhood, implicit submission should be less and less expected. We do not mean that obedience should not be required, wherever obedience is enjoined; but that the conduct of the child should be more left to be guided by his own choice. Where the habit of obedience has been early begun, and long continued, — where it has been cultivated as a quality of the utmost importance in the moral structure, and not from the parent's love of power, — and where it has been exercised with mild firmness, the expression of parental wish will usually be found sufficient to lead the child to that plan of acting which the parent judges best: but as our object in education should be to fit our children to act well their parts in life, we must gradually loosen

their dependence upon our guidance, without weakening their disposition to follow it whenever we think expedient to give it.

Our children should more and more become our friends; and the tone and manner of authority should give way to the mild influence of filial affection and duty. They should be led to perceive how much our happiness depends upon their right conduct; how much it is their duty, from every motive, to endeavour to promote our happiness; but we should take care to avoid communicating to them the impression, that we think more of our own than of theirs. We are not aware of any way in which this can be effectually avoided, but by really studying their welfare as the first object, and regulating our plans by an enlightened view to it. Where they can be led to perceive the end of our solicitude, and how much it does contribute to their happiness, our influence must necessarily be increased: and though we should never loosen the feelings of obedience, though till the understanding has acquired full vigour, and some experience has been made of the firmness of principle and the soundness of judgment, we should in reality exercise the habit, and not by any means throw off its restraints, yet it should be our steady aim to keep them from being felt, and to secure obedience less through the medium of parental authority than of parental influence.

We are not without a deep sense of the difficulty of all this. We are aware that it requires great self-controul on the part of the parent, and in many instances a new kind of education ; and the difficulties of executing these desirable objects are increased almost indefinitely, by not beginning early enough. Even if we have been happy or wise enough to do this, yet unless parental authority has been steadily guided by an enlightened view to the benefit of the objects of it, it will be a difficult task to slide imperceptibly from the direct exercise of it into the milder but not less efficacious form of parental influence. And for that influence we must look most to the maternal parent. If her endeavours have been successfully directed, in the earliest periods of education, to obtain a consistent, steady authority, over the minds of her children, — if, as they advance in life, it has been supported by the more obvious and direct authority of the father, by respect for her understanding, by grateful affection for that winning tenderness which seldom appears much in a father, even where it is powerfully felt, — if it have not been weakened by false indulgence on the one hand, or on the other by the disposition to rebel, not unfrequently produced by its excessive exercise, — a mother's influence will be felt through life, and will prove a most powerful aid in promoting the moral culture and happiness of the child.

Direct parental authority is, we think, more

likely, from various causes, to be properly modified in the female sex ; but we are also satisfied that where a father, by just regulation of his own views and feelings, leads his children to love as well as respect him, and as they advance towards riper years to regard him as their friend and wise adviser,—where he leaves them to themselves as much as is requisite to give them experience in life, and introduces the direct authority of the paternal relation, only where it is really necessary for their welfare, — he, too, will have a moral influence on their minds, which will make his instructions of powerful efficacy through life, and probably prevent his children from taking any important step without, at least, honestly receiving the advantage of his advice. Still, from the necessary avocations of the male sex, and the usual engrossment of their time and thoughts in employments which, at least, are not domestic, the education of infancy and childhood, and much of the most important moral culture of the more advanced periods, will be derived, if obtained at all, from the female sex : and on this account, as well as with a view to their own happiness, we earnestly wish to see the cultivation of their judgment made much more an object than at present it appears to be ; and to perceive that their education has in view to qualify them for the most important and interesting domestic relations, rather than to shine in the sphere of fashion and accomplishments.

Our observations directly respecting the filial affections, have extended beyond what we at first contemplated ; and we shall still have occasion to revert to them. But they lie at the foundation of moral education ; and the analysis and means of cultivating one class of the affections, throw great light on the origin and culture of others. We shall now proceed to some more general considerations respecting the *Practical Laws of the Affections* in general, so far as they particularly respect the processes of education.

## CHAP. III.

## PRACTICAL LAWS OF THE AFFECTIONS IN GENERAL.

§ 1. *Early Rudiments of the Affections.*

ALL the affections are formed in the same way as our other compound ideas, (to use this term in its most extensive sense,) viz. by the agency of the associative power, in combining together, in various ways, the relics of sensations, or the previously formed combinations of them. It is thus that the whole system of mental pleasures and pains is constructed; even of those which ultimately become the most refined, and the most remote from every appearance of mere sensation. The sensible pleasures and pains leave feelings behind them, corresponding to the ideas of sight or sound, derived from their respective sensations. These feelings become associated with other feelings derived from the same or similar external objects; and when the union has been exercised sufficiently long, they become blended together, so as to form a complex though apparently simple feeling, which itself may become united with other complex feelings, and so on. The greater the number and diversity of the component feelings, the more remote will the complex feeling be, from resemblance to the

original sensible pleasure or pain. These complex feelings are continually receiving fresh materials, from the union and combination of the simple feelings derived immediately from sensation, of the various complex feelings associated with those sensations, and of those which in different ways are called up by the links of association more immediately connected with the powers of memory, imagination, and reflection. Altogether, in many instances, the vividness of the mental pleasures and pains may be as great as those of sensation ; and indeed we know, as a matter of fact, that the influence of the former on the mind, is often much greater than that of very vivid pleasures and pains of the latter class.

As much as this, one would conceive, must be admitted by all who have attentively considered the laws of association, and the actual processes of their own minds in the formation, or variation, of the feelings associated with any object, and the gradual formation and refinement of the feelings of children. There seems to be scarcely room to doubt, that all the internal objects of those powers, all the notions and feelings of the mind, do arise from the relics of sensation, variously combined and modified by the agency of the associative power.

The sensible pleasures and pains of childhood, therefore, though in their immediate effects evanescent, are of great consequence as the rudiments of mental feelings; and with a view



even to the moral culture of the mind, it is of great importance, during the early part of life, to keep the inlets of sensation in a fit state for receiving its pleasures and pains, and not to check the one, or impose the other, except where an enlightened regard to the future welfare requires it. The health of the body should be attended to, not merely as a means of present and future sensible enjoyment, but as increasing the fund of materials for the purest mental pleasures. Childhood should be regarded as the time for the acquisition of materials, not only for the intellect but for the affections. Its pleasures should be restrained only by those limits which the laws of sensation and association impose ; which require that they should be moderate, and connected only with such objects as will not lead to future pains. Its unavoidable pains should, as far as possible, be removed : and no avoidable ones should be imposed, except what the laws of association require ; that is, those which are necessary for the removing or preventing of greater evil, either by remedying bodily disorders, and destroying false associations, or by connecting sensible pains with such objects as would lead to future pains, more important either as to vividness or duration.

Considering the natural simple pleasures of childhood, therefore, as the rudiments of those which are to accompany the individual through the whole of his existence, and as what will form

a part of the most refined and important feelings, we ought not to view them with indifference or disdain. Our object should be to promote them; and as long as they remain within the limits of nature, we need not be afraid lest they should produce any injurious effects on the mind. It should be our aim, as the mind becomes capable of relishing more refined pleasures, to call it off gradually from making the pleasures of mere sensation a primary consideration; but we need not be too suspicious of these, especially during the earliest periods of education.

The pleasures of taste, for instance, contribute an essential share towards the formation of some of the most valuable and refined feelings; and while we take care to prevent their being made the food of self-indulgence, and to keep the mind from resting upon them as of themselves essential to the happiness of life, we may make them of great service in the cultivation of the best affections. The filial affections certainly have their origin in these pleasures; and they furnish some of the most powerful ingredients in the early formation of the other social affections. Hartley is of opinion, that a great part of what he terms the intellectual pleasures, (or, as we should prefer calling them, mental pleasures,) “are ultimately deducible from those of taste; and that one principal final cause of the greatness and constant recurrency of these pleasures, from our infancy to the extremity of old age, is to introduce and keep up pleasurable states” of

feeling, "and to connect them with foreign objects. The social pleasures," he continues, "seem in a particular manner to be derived from this source; since it has been customary in all ages and nations, and is in a manner necessary, that we should enjoy the pleasures of taste in conjunction with our relatives, friends, and neighbours. In like manner," he adds, "nauseous tastes, and painful impressions upon the alimentary duct, give rise and strength to mental pains. The most common of these painful impressions is that from excess, and consequent indigestion. This excites and supports those uneasy states, which attend upon melancholy, fear, and sorrow."

Hence, while we keep our children carefully aloof from the habit of gluttony, both on account of the future tendency to it, and the present pains and injurious effects of it, it appears abundantly clear, that we ought not, from a refinement unfounded in the laws of the human mind, to refuse to make the pleasures of taste, during the early stages of the moral progress, subservient to the culture of valuable affections. There is no reason why, in those stages, its simple enjoyments should not be associated, (in the way of consequences or rewards,) with right conduct. They will contribute something towards the general stock of pleasure resulting from the discharge of duty, long after the mind would feel uneasy at receiving them as the *effects* of it, and absolutely spurn them if considered as

*rewards* for it. It is by no means necessary, even in those early stages, that these pleasures should be made of themselves important, or be regarded in that light by the child : they may be made merely the symbols of parental approbation or parental affection ; and deriving interest (we may say their chief interest) from that circumstance, they also contribute to make such approbation and affection more pleasurable, and therefore more the object of desire.

We have before our eyes, instances in which this process frequently goes forward, without presenting the slightest reason to apprehend, that the pleasures of taste will acquire a factitious importance, or that the habit will be formed of undue relish for them. They evidently contribute a large share towards the promotion of the filial and fraternal affections ; and these, in their turn, in various ways restrain the excitement of these pleasures beyond their due limit, and make them interesting, rather by the associated circumstances, than by the sensations themselves. The effect of that restraint, without making any direct object of it, we have had a satisfactory opportunity of witnessing. The child of whom we have already spoken as unhappily managed by her nurse, (now a little more than four years of age,) a year or two ago was accustomed eagerly to devour little niceties which were given her, avowedly to have the part which she knew her elder sister would give her from her own share.

At present, she has not only ceased to expect this unreasonable attention to her venial but undesirable gluttony, but is almost always ready and willing to give up part of her own share to her sisters or parents; and seems to take little pleasure in eating, unless one or other of those around her is sharing with her.

Children are much more likely to acquire habits of gluttony, or excessive but fastidious indulgence of the pleasures of the palate, from what they see around them among grown-up persons, than they are from the simple gratifications of it which suit their age, and unsophisticated tastes. And we are not afraid of employing them among the incentives to the commencement of those habits, and among the rudiments of those affections, which are of the highest importance to the moral worth and happiness of the individual. It may to some appear a paradox, but we have no doubt, that even the affections which respect the Supreme Being, derive some of their ingredients from this source, through the medium of the filial affections; and we are perfectly satisfied, that if this and other sources of sensible pleasures and pains could be dried up in infancy, without destroying the sensations which merely contribute to form perceptions, the man might, to a certain extent, be an intellectual being, but would be without internal feelings or affections of any kind: he might be supported in life by the care of others; but he

would be without any motive to action, except what operates through pure intellect: he would be without desires or aversions, hopes or fears.

• § 2. *Classification of the Mental Feelings.*

THOUGH for our purpose very great precision of nomenclature does not seem necessary, and we have gone on a good way without explaining our terms, yet it may not be useless to employ a short section in endeavouring to give some idea of the classification of our mental feelings to that respected class of our female readers, (for such we hope to have,) who have not yet entered much into the study of mental philosophy. We have no wish to see the female sex spend their time on *metaphysical* speculations; but the aid which an acquaintance with the practical laws of our frame, (especially with the grand principles of association,) affords in the work of education, particularly of early education, is almost incalculable.

Supposing that by association a very complex pleasurable feeling has been so connected with any object, as to be excited by the sensation or idea of that object, by degrees the object is considered as the source of that feeling; and the pleasurable feeling, blended with the idea of the object's being the indirect or immediate source of it, is called *love*; the opposite feeling, produced by corresponding but opposite associations, is called *hatred*. We do not here speak of the particular modifications or restrictions of these

feelings, which are endless, but of the general feelings excited in our minds by objects causing, or being supposed to cause, pleasurable or painful feelings.

When either of them (the love, for instance,) is habitually connected with any object, it is called an *affection* for that object; and all its various modifications, however and in whatever degree produced, (if they are more than the ebullitions of the moment, being permanent feelings, ready to be excited by the appropriate object, in appropriate circumstances,) are also termed *affections*.

If from any strength in the exciting cause, or peculiar sensibility of the frame, or peculiarly active associations connected with objects of a specific cast, that cause produces a vivid excitement of feeling, which (though it may last, perhaps, for some time, if not excessive in degree,) gradually loses its vividness, and altogether ceases, or settles down into a more permanent, but less lively feeling, — that vivid, vigorous feeling, is denominated a *passion*.

The mind may have such a predisposition to a certain set of passions, that these may be easily excited, and by every such excitement increase the disposition to future excitement, and at the same time add to the strength and vividness of the more permanent corresponding affections; but the passion cannot, from the nature of the mind, last very long in a state of great excitement, unless there be a continued repe-

tition of the exciting cause ; and if such is frequently the case, the mind must by degrees become diseased, and be constantly on the verge of insanity, in some or other of its forms.

Hence it appears, that the passions and affections principally differ from each other in their degree and duration.

There is a third class of feelings, which may more properly be called *emotions*, than either passions or affections. These are states of excited feeling, attending the exercise of some affection, which have not that vividness and strength which is essential to a passion, and are less generally than either passions or affections explicitly referred to their exciting cause. The term is also applied to similar states of excited feeling, which are not introduced by the exercise of the affections ; such as the emotions of *surprise*, of *wonder*, and of *astonishment*.

Love and hatred, (to employ these terms in their most extensive senses, as not necessarily including either good-will or ill-will, in any of its different degrees,) may exist in the state of passions, as well as of affections ; and their milder states of excitement are properly termed emotions. In certain circumstances, they excite to obtain the object of love, or to avoid the object of hatred, and they are then called *desire* and *aversion* ; with which qualifications, also, they may exist in the state of affections, emotions, or passions : but, in general, the two last terms are most appropriate.



*Hope* and *fear* arise from the probability or uncertainty of obtaining the good desired, or avoiding the evil shunned. These can scarcely ever be termed affections; they are rather the passions or emotions springing from the affections of love and hatred.

In like manner, *joy* and *grief* (which are strongly excited states of feeling, arising from the possession or loss of some good, or the avoidance or endurance of some evil,) are seldom sufficiently steady and permanent to receive the appellation of affections, but are properly termed passions, and their milder states of excitement may be well denominated emotions.

A tendency to the exercise of a class of affections, or to the excitement of a class of emotions and passions, is called a *disposition*. The *temper* seems to comprehend the dispositions in general, whether they relate to social or personal affections, provided they are habitual, and affect the external conduct, (words and actions,) in our intercourse with those around us.

All the affections, emotions, and passions, in every state of excitement, and under every modification, are comprehended under the general term *feelings*; but since the affections (whether existing in the tranquil state of simple complacency or displacency, or operating to produce desire or aversion, &c.) are the main sources from which the emotions and passions spring, we speak of the culture of the affections as in reality comprehending the regulation of the whole system of feeling.

§ 3. *Principles respecting the Affections.*

We will now state, in a connected form, the leading principles respecting the affections, &c. which appear to be of the chief importance in regulating the plans of moral education; and then proceed to offer some remarks and illustrations founded upon them, which may assist the judicious parent in employing them.

I. The affections, according to the statements we have already made, are derived immediately from sensible pleasures or pains received in connection with any object, or from compound feelings already formed by association, or from both together. They depend, therefore, for their formation, upon the general activity of the associative power, upon the proper supply of materials from sensible or mental pleasures and pains in connection with the object, upon the physical sensibility of the frame, and upon the facility and vividness of the powers of recollection and conception. The same series of external impressions, (if such a case were possible,) continued through the whole processes of education, would not, in individuals of different physical temperaments, or different degrees of vigour in the mental powers, produce the same system of affections: nevertheless, in their leading features, the same external impressions will commonly generate similar affections.

II. The affections which have been formed

towards any object are capable, in favourable circumstances, of being transferred to another, possessing (or supposed to possess) the characteristic qualities owing to which they were originally formed: and in proportion to the degree in which these are (or are supposed to be) possessed, and to the variations which exist in their combinations and connected qualities and relations, will be the modifications which this transference will produce on the original affections. And it is an extremely important circumstance respecting the transference of affections, (by which, here and elsewhere, we wish to be understood to mean, not the removal of them from the original object, but the association of them with one which did not before possess them,) that it may take place through the medium of the intellect alone, as well as by external impressions; by the exercise of the memory, the understanding, or the imagination, as well as by actual sensation. If correspondence or similarity of relation or qualities is perceived in two objects of the mind, the feelings associated with the one, will, in proportion to the degree of that correspondence or similarity, become associated with the other.

III. The vigour (including vividness and steadiness united) of any affection, will depend upon the vividness and number of the component parts, upon the susceptibility or fixity of the physical and mental constitution, upon the aid it receives from the influence of sympathy and

intentional culture, upon its similarity to the prevailing dispositions of the mind, and upon the frequency and continuance of its exercise, as a whole, or in some or other of its component affections. But,

IV. Though the vigour of an affection depends, in a great measure, on the frequency of the excitement of the feelings composing it, yet mere feelings, unaccompanied with the active employment of them as motives, rapidly lose their vividness and strength, unless supplied with repeated accessions of the component sensations and simpler feelings. The best way to cultivate any worthy affection is to bring it into exercise as a motive to action, while, at the same time, we supply it with fresh materials derived from sensation, sympathy, foreign excitement (if necessary), and, above all, its own appropriate pleasures, arising directly from its exercise, and from the perception of its influence on personal or social happiness.

V. Affections (whether of love or hatred, of desire or aversion) may be eradicated, if they have not been too long exercised, and too much associated with the general dispositions of the mind. They may indeed acquire such power, that they can be rooted out by no human discipline or efforts; but such can seldom be the case, during the usual periods of education, and especially the early periods. To destroy any wrong disposition will be difficult, in proportion to the degree in which it has gained habitual

power, and in which it is supported and cherished by other related dispositions : but it may commonly be effected by perseverance in the judicious and steady culture of opposing dispositions, in the careful avoidance of the causes of its excitement, and in the regular restraint of its exercise by negative discouragements, or by positive inconvenience and mental or bodily pain, according to the nature of the disposition, and to the general qualities of the temper.

VI. The *refinement* of mental pleasures or pains consists in their remoteness from sensation ; the *disinterestedness* of affections, in their having no farther end than their own immediate object.

The refinement of our feelings is a very gradual process. It depends upon the variety of the sources of sensation, upon the strength of the retentive power, upon the activity of the associative power, and upon the supply of suitable materials for the formation and growth of the different classes of mental pleasures and pains. When complex feelings of different classes are formed, they contribute, in a variety of ways, through the operation of the associative power, to modify one another, and to produce still more complex feelings ; and the greater the variety in the sources and character of the component parts, the greater will be the remoteness of the compound from all resemblance to sensation.

Even sensible pleasures and pains, derived through different inlets of sensation from the same or similar objects, will, by the operation

of association on the simple feelings which they leave behind them, form complex feelings scarcely indicating sensation as their immediate source : and the same might be observed respecting those complex notions, which, under the name of abstract or general ideas, so much puzzle philosophers, who have not been accustomed to the Hartleian processes of investigation. "Some degree of spirituality," says Hartley, (meaning that state of mind in which its pleasures and pains are not sensible,) "is the necessary consequence of passing through life. The sensible pleasures and pains must be transferred more and more every day, upon things that afford neither sensible pleasure nor sensible pain in themselves, and so beget the intellectual pleasures and pains."

Nevertheless it cannot be doubted, that those means of intellectual and moral culture which are supplied by the pursuits of literary, scientific, and religious knowledge, do greatly accelerate the progress of the mind towards spirituality : and this is still more effected, by the gradual cultivation of the motives of benevolence and piety, and a sense of duty. Whatever pursuit or pleasure calls off the attention of the mind from mere sensation, or the pleasures most nearly allied to it, contributes to its progressive refinement.

Still that refinement must be gradual. If we attempt too soon to lead the mind away from sensation, we shall only impede the pro-

gress : we shall stop the sources of mental pleasures and pains, and thereby weaken them and their influence as actuating motives ; and thus we shall either lessen the vigour of the intellectual structure, so far as to prevent all energy of character, or, what is perhaps more probable, and more to be dreaded, we shall make the mind the slave of sensible pleasures and pains, when it ought to be advanced beyond their primary influence. Childhood is the period for sensation ; we do not mean exclusively, but principally : and he who, during it, attempts to check its pleasures, farther than is necessary to prevent present or future pains, will, as far as his culture is effectual, either turn youth and manhood into childhood, or altogether nip the blossom of vigorous, steady-affection. If, however, this perversion of nature is accompanied by the cultivation of a strong and actuating sense of duty, its ill effects may be greatly restrained : but they must always be felt, either in the diminution of moral vigour altogether, or in the want of a proper balance and due proportion among the affections.

§ 4. *Principles respecting the Affections continued: the Tendency of habitual Affections to Disinterestedness.*

VII. The last of the general principles which we proposed to state, respects the disinterestedness of the affections : and here we must enlarge at some length. Two opposite opinions have

long been entertained, and are still often advanced on this subject. Some have maintained, that the human mind, in all its feelings and promptings to action, is influenced by selfish motives; that, in fact, there is no action or feeling which can be called disinterested. Others have, with more success, maintained, that the mind can be, and often is, disinterested; that a person frequently performs an action, tending to the good of others in a greater or less degree, without the remotest reference to himself, with no other motive than a desire to produce the benevolent effect proposed. The degrading system of the former is seldom adopted except by speculative men, who have been led by circumstances, happily not universal, to see merely the dark side of human nature, and to form a more gloomy picture of its selfishness than truth would allow: or by others, who have expected too much, owing to the beautiful speculations of theory; and having been disappointed, by comparing them with their own feelings in many instances, or with the too general conduct of mankind, have hence gone into the unfounded opinion, that all the actions of all men are selfish.

But many of those, who are undoubtedly right in the pleasing belief that the affections and motives of men are often characterized by disinterestedness, have greatly erred respecting the nature of it. From attending to its state in their own minds, or in the minds of others, where it is habitual and extensive, and forgetting the



stages which have led them to this noble eminence, they have considered disinterestedness as an innate principle of the mind, and represented it as the first step towards worth of character, whereas it is in reality the last. They have, therefore, decked the commencement of virtue in colours which belong only to its completion. And hence two practical ill consequences have followed: some persons have neglected the culture of disinterestedness, both in their own minds and in those of others, from supposing it to be a necessary quality of all virtuous affections; and others have been driven to despair, on comparing the representations of theory with the faulty state of their own minds, supposing that they could never attain to what they see spoken of as alone deserving the appellation of real worth of character. The more correct views undoubtedly are, that disinterestedness is the last stage of an affection; that it may be hastened or retarded by attention or neglect, respecting the culture of that affection; and that disinterestedness, as the general character of the mind, is the highest point of excellence, and what should be our object; but that it can only be acquired by a long course of moral (including religious) culture.

Of the progress of an affection, from the state in which the object of it is desired as a means to some supposed good, to that in which it becomes the sole end, the most simple instance, and what is frequently adduced for the purpose, is the

love of money ; and it serves exceedingly well in connection with the general principles of mental philosophy, and might not be useless in reference to our immediate object : but this will probably be better answered, by taking, for the purpose of illustration, an outline view of the formation of disinterested benevolence.

Every human being receives his first pleasurable impressions in society. His appetites are gratified by the assistance of those around him ; and probably there is no agreeable feeling which is not in some way or other associated with those who attend him in the period of infancy and early childhood. Hence arises *sociality*, or the pleasure derived from the mere company of others ; and as the child increases in years, the associated pleasure increases almost continually. In the innocent and generally happy period of childhood, he receives all his enjoyments in the company of others ; most of his sports and amusements require a playfellow ; and if, by any untoward circumstances, he is prevented from joining his companions, he feels an uneasiness which it is scarcely in his own power to remove, but which vanishes as soon as he can rejoin them. But his happiness derived from others greatly depends upon their happiness. He is happiest when those around him are happy ; partly from the contagion of feeling, and partly because his means of happiness considerably depend upon the convenience of others. If his companions are ill, his sources of pleasure

are diminished : if his parents are unable to take their customary care of him, he misses it in various ways ; he loses the caress of affection, or the little kindnesses of parental tenderness. Hence the comfort and happiness of others necessarily become the object of desire ; and even in young children it not unfrequently happens, that this desire becomes sufficiently disinterested to lead them to forego small pleasures, or undergo little inconveniences and privations, with no other view than to increase the comfort of their parents, or to prevent what would diminish it.

*Benevolence* is that affection which leads us to promote the welfare of others to the best of our power ; and general benevolence is founded on particular benevolence, — for instance, upon benevolence towards parents or other connections. We have seen its rudiments, and it may be well to pursue it a little farther.

The endeavour to promote the comfort or welfare of others is, in the early part of life, almost invariably followed by an increase of pleasurable feelings. Parents approve these endeavours, and they tell their children that their Heavenly Father approves of those who try to do others good. Children and young persons are continually feeling and observing the good effects of benevolence, as manifested in their own conduct, or in that of those around them ; and hence, in well-disposed children, the pleasurable feelings associated with benevolent actions are

very strong; they are very glad to see others made happy, and very glad to be able to make them happy; and the pleasure derived from the approbation of others, and the approbation of their own minds, the increase of good-will in the person benefitted, and the expressions of it, the accordance with all the religious feelings which are possessed, and various other circumstances less general, add, together, such a stock of pleasurable feelings to the doing of good to others, that by degrees, in some or other of its branches, it becomes an object of desire altogether independently of any consideration beyond itself.

A person who has completely gone through this process, desires to benefit others without any reference to his own personal benefit in this world, or even in the next: he employs the different opportunities which present themselves to him of doing good to others, without thinking of any thing more than the immediate object. If it call for great exertion on his part, great efforts of self-denial, he brings to his aid the desire of following the dictates of duty, of obeying the commands of God; and where his benevolence, his love of duty, and his love of God, are in a great degree purified from self, (and in proportion to such purification,) he will forego great pleasures, and endure great pains, without a thought beyond the production of the good which he has in view, and the obedience to the claims of God and duty.

Such heights of excellence are seldom attained without a large portion of the discipline of trial and affliction ; and they imply the suitable improvement of it ; but a less and not despicable height is often observed. Benevolence may, with propriety, be termed disinterested, when, in a considerable number of its promptings, it has no end besides the good which it proposes ; and in this degree it exists (we doubt not) in great numbers ; and by those who have advanced thus far, that improvement may without much difficulty be made, by cultivating a general love of duty, and a regard to the will of God, which would refute, beyond the possibility of all rational controversy, the opinion that the human mind is radically and universally selfish.

There are few points in moral investigation more interesting, or of greater practical value, than the tendency to love and to desire to promote objects which have no immediate connection with our own good, without any reference to our own good. That the human mind is capable of gross selfishness, which defies all present discipline to correct, is a fact which cannot be denied, and which should excite our vigilance and concern in the work of self-culture as well as in the business of education. But it is no less a fact, that it is also capable of disinterestedness which shall run through the whole of the conduct, and prompt uniformly and stea-

dily to the promotion of others' welfare. The earliest pleasures are personal; we wish not to call them selfish, because that term seems to be generally appropriated to those feelings which not only have a direct explicit reference to our own real or imaginary good, but also prompt to the pursuit of this, to the neglect or injury of others. In this sense the mind cannot, with any propriety, be said to be originally selfish; but its earliest pleasures are personal; and its earliest desires are consequently personal. Its interest in the pleasures of others, arises originally from their connection with the personal pleasures; and, consequently, the love of others, and the desire of benefiting them, are originally interested; that is, they arise from the dependence of its own personal pleasures on their pleasures. There is nothing criminal in this; it is according to the laws of our mental frame: the mind is criminal only where it rests here, for it cannot without being wrongfully impeded. If the progress goes on as it ought, the desire will be gradually transferred completely from the original end, personal pleasures, to the good of others, the original means; and then this becomes the end, and the desire is disinterested. We may, therefore, with the consistency of truth, indulge a delightful view of the tendencies and capacity of our nature; and hold up as the object of our steady exertions after moral improvement, and as the point for which we should prepare others, and

towards which we should direct them, that state of mind, in which to perceive a practicable means of promoting the good of others, and to employ it, will be invariably connected, without any intervening bond of union, without any other motive co-operating but what is as pure as its own benevolence. And the same remarks might be made respecting the love of duty in general.

We now proceed, as we proposed, to offer some remarks and illustrations founded upon the foregoing principles, which may assist in the practical employment of them in the work of education.

## CHAP. IV.

## APPLICATION OF THE FOREGOING PRINCIPLES.

§ 1. *Elements for the Formation of the Affections: and Obstructions to it. The fraternal affections.*

WE are not to expect that any affections will rise up in the mind, unless those external impressions are made, from which the component feelings are formed.

A child cannot form an affection for a parent with whom he has no intercourse of any kind, unless the idea of the absent parent be associated with interesting feelings through the direct efforts of those around him, representing to him the excellencies of his parent, his tenderness towards himself, his desire of promoting his present pleasures and future welfare, his efforts, though at a distance, to do him good, &c.; or through those accidental, but often powerful impressions, in connection with the parental relation, which conversation or books supply; or through the influence of sympathy with the feelings of those about him, who respect and love his parent; or, perhaps, more than all, (if the filial affections have been suitably produced towards the parent with whom he has the intercourse from which they naturally spring,) by the easy transference of them to the absent



parent, through the similarity of the circumstances of each.

In like manner, it could not reasonably be expected that a child early separated from his family would acquire the fraternal affections, except by similar processes. If, besides having no direct intercourse with his brothers and sisters, he seldom hears them spoken of, has no knowledge of their interesting qualities, &c. those affections will not spring up in his mind. If he possesses some degree of imagination, and has a generally affectionate disposition, a short intercourse with them, aided by the ideas gradually formed respecting his relation to them, may do a great deal to supply the place of habitual intercourse ; but without such means he cannot have any habitual fraternal feelings.

The same may be said of the affections connected with other relations towards our fellow-creatures, and towards the Supreme Being. At the same time it should be observed, that where the natural temperament is peculiarly suited to the production of lively affections, (and we do not hesitate in expressing our conviction that there are very great original diversities in this respect arising from physical constitution,) and where the associative power is active, and the perceptions accurate, the affections formed from any one source will be easily transferred to new objects, by the influence of similarity in the circumstances and impressions, of words, of sympathy, &c. And this process takes place more

readily in childhood and youth, because the perception of differences is by no means so early acquired, at least so generally exercised, as the perception of similarity; and because, farther, while the imagination is not sufficiently limited by experience, and by the general culture of the judgment, the impressions exciting pleasurable associations, are readily considered as an index of an extensive combination of good qualities, and the affections are at once communicated, when after-impressions will tend to check, to limit, and perhaps altogether to remove them.

II. Closely connected with the foregoing remarks, we may observe, that the general affection of love to any object, and the consequent tendencies of the mind, will not be produced in opposition to an excessive degree of painful feelings, through whatever medium derived, if from any links of connection they become associated with the object; more especially if it is regarded as the source of them.

We have already had occasion to state, that where painful impressions do not exceed a due limit, and do not, from connected ideas, excite those feelings which are allied to hatred, (resentment, ill-will, a sense of injustice, &c.,) so far from lessening love, they tend to give it greater vigour and purity; but where their effects are of that description, or they are in themselves too frequent, or too powerful, in proportion to the pleasurable associations, they must in that

proportion check, and perhaps eventually destroy, the affection. If a parent finds privation or punishment necessary for the grand ends of education, and takes care, as far as possible, to let it be perceived that they are employed for those ends only, the dispositions of children must have been ill regulated from the earlier periods, if the employment of them in any degree lessens love. We have seen several instances where affection has assumed its most tender and engaging forms, after the parental infliction of punishment; and what is, perhaps, still more deserving notice, even after the punishment inflicted by a tutor, who, it has been observed, has, at the hour of retiring to rest, received the most cordial shake of the hand from the boy who, during the day, had been the subject of corporal punishment.

Of the modes and regulation of punishments we shall soon have occasion to offer a few remarks; the fact is sufficient to illustrate our present object.—But suppose that from any cause the parental relation not only is not associated with pleasurable feelings, (in which case, agreeably to the observations in the last paragraph, it will be an object of indifference,) but is even associated with the painful ones, arising, justly or otherwise, from an excess (in degree or frequency) of painful impressions, from a sense of injustice, from frequent galling restraints upon the will, &c. it is clear that a

parent may become the object of ill-will, and even of hatred.

It is a dreadful state when things have proceeded so far; but they do sometimes go on from one stage to another, far beyond the first idea; and seldom then meet with any limit, excepting those derived from a sense of duty. This is sometimes found to excite in the child, (especially where aided by the affection of the other parent,) a disposition to patient submission, and perhaps to compassion and sorrow, rather than to irritation and displeasure. But, when a parent forgets his own duties, or from unhappiness in disposition has not the power to perform them, he ought not to wonder if the tendencies to filial duty (especially those founded on the basis of respect and affection) are not formed in the mind of his child. From various associations a parent will, almost necessarily, feel some love for his offspring, without any intercourse with them; and even in opposition to many painful impressions in connection with them: but in the child there are no such predisposing associations; and whatever affection is formed in early life, is to be formed by actual impressions in connection with the parent, by the means we have already stated.

These views, while they should lead the parent who is justly solicitous to obtain a high degree of the affections of his children, and at any rate to prevent their indifference or ill-will,

to avoid all caprice, undue authority, and excessive rigour and severity in his treatment of them, — while they should lead him to regulate privations and the infliction of pain, by the ends for which alone they ought to be employed, and to make himself the companion and friend of his children, the associate of their little pleasures, and of obvious importance to their comforts and enjoyments, — should also induce him steadily to avoid indulging that excessive fondness for self-gratification and self-willfulness, which, if allowed to become habitual to any considerable degree, will assuredly injure the character for life ; which must be restrained, if restrained at all, by subsequent pains and privations far exceeding what would in the first instance have kept wilfulness and self-love within their proper limits ; which will, therefore, in all probability, lead to impressions of the most painful nature in connection with the parent, if he endeavour to retrieve the consequences of past indulgence by the only means which will be left him, (the pain of which will be heightened by comparison with the past ; ) and which will often produce a similar effect, even if he do not make the attempt, because the more the will is indulged without restraint, the more indulgence it requires, and it is impossible for the parent, (however willing he may be to give up every thing for the comfort of a darling child, whom, perhaps, excessive fondness alone has injured,) to carry indulgence to the degree which

will be requisite for the gratification of ill-regulated desires.

These views also furnish some obvious hints respecting the culture of the *fraternal affections*. Children necessarily have many pleasures in common, which can be enjoyed without any mutual interference; and these directly tend to make the companions of childhood the objects of complacency and love. But where several children are together, especially where their ages are nearly the same, there are numerous occasions in which they must give up little gratifications in compliance with each other's wishes, numerous cases in which their little pleasures must interfere with each other. If these occurred without a repetition of the associated pleasures, especially when countenanced by a general selfishness of character, they must soon destroy fraternal affection. When they are not too impressive, or too frequent, they contribute to the formation of the habits of self-denial, in a degree which is scarcely effectible in solitary education, because there are, in such cases, comparatively few occasions in which these habits can be brought naturally into exercise; but beyond the limits to which no lasting injury is done to mutual affection, it should be the care of parents on no account to permit such trials to extend. They should avoid all unnecessary causes of contention; they should employ the nicest equity in settling the little

contending claims ; and they should occasionally connect, with absolute quarrelling, the painful feelings arising from separation, and the suspension of their mutual pleasures. In such cases, however, the separation must be made at least irksome and disgraceful ; so that the unpleasant feelings attending it may be greater, or at least more impressive, than those which caused their separation.

We need scarcely revert to the principle already referred to under the culture of the filial affections, that parents should most carefully avoid exciting envy and jealousy among their children by their own expressions of partiality. Nothing more decidedly tends to check the growth of mutual affection among children than this ; and till affection has acquired habitual vigour, and is supported by good sense, and a sense of duty, it can seldom stand against such impressions.

III. In order to cultivate any affection, which itself is in its early stages, and during the early stages of the moral progress in general, we shall often find it advantageous to associate with the exercise of it, supplies of such pleasurable feelings from foreign sources of sensation and imagination, as will blend themselves with the appropriate pleasures of the affection, and by increasing them assist to increase its vigour, and the tendency to exercise it.

In the later periods of the moral progress, if there is a tolerable degree of sensibility, and a

healthy state of the system generally, the mental feelings will usually be found sufficiently vigorous to supply the place of direct sensation ; though, even then, where sensations (as is commonly the case if the mind has gone through its usual culture) are connected with mental feelings, so as to become the index of them, they are powerful means of transferring those feelings to objects not immediately belonging to them. But in the earliest periods, the eye, the ear, and the taste, may be made to contribute materials for the most valuable and most highly refined affections ; and may be employed in connection with a greater or less degree of the pleasures of imagination, as circumstances permit or direct.

Agreeably to these ideas, the parent who is desirous of cultivating the affections which respect the Supreme Being, will act wisely and beneficially in, occasionally at least, associating with the ideas of him, the pleasures derived by the young mind from the beauties of nature, the music of the birds, and any other innocent source of sensible gratification ; and this will of course be doubly effectual, if the association can be accompanied with a direct reference to him as the cause of these pleasures, provided the mind is capable of perceiving the connection, both by its progress in cultivation, and by attention at the time.

We are, for similar reasons, among those who are desirous that the pleasurable feelings derived from simple solemn harmony, whether vocal or



instrumental, should be associated with the thoughts and emotions excited by the hymn of gratitude, love, and confidence. Among the young and uncultivated, the effect is clearly and decidedly beneficial; and in persons of more refined affections, it will serve to introduce and keep up pleasurable states of the mind, and often, by the influence of our associated nature, to excite those devotional feelings with which they have been long connected. Care must of course be taken, that the music employed with devotional expressions, be not of such a nature as to call off the attention of the mind from the import of the words employed; and still more that the use of it do not degenerate into the mere gratification of musical taste: but we doubt not, that, under suitable regulations, the direct and natural effect of music, in cases to which we refer, is to assist in generating or cultivating the devotional affections, and to aid their exercise.

Though affections will seldom be vigorous which have had no painful impressions mixed with them, and never unless they are made actuating motives of conduct, yet it must be our aim to supply them with a sufficient stock of pleasurable impressions in order to keep up their life and power. The exercise of useful habits should commonly be associated with pleasure: they should be called into exercise when the mind is alive to enjoyment: and it is a simple, but most important principle, that whatever disposition or habitual tendency is suitably exercised when a

child is cheerful and active, and receiving pleasurable impressions from external objects, it will receive some addition to its pleasures and strength, from the foreign associations which are communicated by the feelings and impressions of the time.

Whenever, therefore, a habit, which we think important, is at its commencement irksome, if not painful, foreign pleasures (sometimes even those of mere sensation) may be advantageously made use of to hasten the tendency of the mind to exercise it, or at least submit to it with comfort. If it be thought necessary, for instance, to suspend, in a great measure, the amusing employments and sports of children, on the Lord's day, with a view to the future rather than the present, — in addition to rational sources of moral and religious interest of various kinds, which may be reserved for that day, we see no objection to employ little extraordinary indulgences of sensation and sociality to assist in rendering it pleasant. Pleasant, if possible, it should always be made ; for religion and religious duties should never be viewed with gloom ; and the little simple gratifications of the taste, &c. which we would recommend to be given on that day, however little direct alliance they may have with its employments, will contribute to make them pleasant by association, and will do no harm among the young, when habit, and the perception of their importance, and their accordance with the increasing biasses of the mind, require

no such aid to make them interesting. That which is pleasant as a means of pleasure, will gradually become pleasant of itself.

§ 2. *Means of strengthening the Affections.*

IV. Though in the earliest stages of an affection, it should not be too much or too frequently called into exercise, in opposition to the feelings of privation, or to others more directly painful, yet to give it vigour as an actuating motive, it must be exercised, in proportion to its strength and purity, in ways which call for self-denial and active exertion.

A few observations respecting the cultivation of charity towards the poor may afford some illustrations of this remark among others.

If the first acts of charity be made painful, by requiring privations beyond the power of the habit of self-restraint to render them pleasant, it is not to be expected, that, while the impression of that circumstance continues, the desire of doing good will be lively or even pleasurable. Supposing that the parent obviously sympathises with the distresses of the poor, and in various ways is endeavouring to relieve or prevent them, by exertions and benevolent plans, as well as (if the opportunity and means allow) by pecuniary aid, it is probable that from mere sympathy, the tendency to active compassion will be produced in the mind. We have known a child before she could speak, take an obvious pleasure

in dropping the little gift of charity into the poor old man's hat. The early exertions of it should be cherished, by exciting pity and a desire to relieve the want which is experienced, through the means of the observation and imagination ; and by showing what effect our efforts will have to relieve it ; and by associating pleasant feelings (either directly, or, which is much better, indirectly) with the endeavour to do good, making it accompanied with, if not actually productive of a pleasurable state of mind. Carrying the gift of charity to the poor applicant should be made a gratification, and only allowed where there is a claim upon such gratification from right conduct ; or, at least, it should be refused, where, from any cause, parental disapprobation has been excited.

Children who have habitually been taught to consider the comforts of others as a source of gratification to themselves, will early take pleasure in making little sacrifices to relieve the distresses of the poor. We have known a child, three years and a half old, prefer a baby-house of cut paper to a rocking-horse, which had been the object of her wishes, "because it cost nothing, and mamma would have the more money to give to the poor."

By degrees, when the pleasure of charity is become pretty lively, and the habit of acting upon it is tolerably confirmed, it will be desirable to lead to more decided endeavours to relieve the poor ; *e. g.* the little sempstress may be al-

lowed a small gratuity for her work, when done properly, and she may be led, without any thing like constraint, to give her earnings to the poor ; the pleasure of doing which we have seen very strongly indicated in a child of between five and six years old.

Children whose wants have been limited and properly supplied, and whose desires have been tolerably well regulated, will seldom feel the value of money to themselves ; and to give away a mere gift, will little call for the exercise of self-denial ; but at any rate it will be found advantageous to allow them to make necessary articles of dress, and to give the produce of their industry to the poor. We believe that the thanks of the poor never gave any one more unaffected delight, than they have done to the child before referred to, when, without the excitement of praise, or even the reward of sympathy, (expressed in words at least,) from those whom she best loves, she has given away the produce of her labours. This pleasure also should be associated with good conduct, and permitted only where the behaviour has not been unsatisfactory ; and after a benevolent action, the pleasurable state of the mind should be encouraged both by the consequences naturally following right conduct, and, in extraordinary cases, by communicating little simple gratifications, which, even without an explicit connection, will serve to associate pleasure with this branch of duty.

With respect to boys, it will be less easy to

call their charitable feelings into exercise in this manner ; but the parent who is desirous to cultivate them in the only effectual way, by active pleasurable exertion, and by little privations proportioned to the degree of their rigour, and such as can be easily overbalanced, if necessary, by pleasurable feelings drawn from different sources, will seldom be unable to find suitable means and opportunities of doing so. When they are arrived at the age at which allowances of pocket-money are given them, if their minds have been rightly directed by example, by occasional exercise, by instructions, &c. they will often be easily led to employ some of their little superfluities in acts of benevolence ; and if these are judiciously brought about, and directed to objects, the importance of which is obvious, and if they be associated with pleasurable feelings, (in suitable proportions to the moral progress of the individual, and to the power of self-denial,) derived from little rational gratifications, from the satisfaction of parents, and (if in a case somewhat peculiar and requiring considerable stimulus) from the approbation of conscience, and the more direct religious considerations, all will contribute permanently to the liveliness and vigour of the principle of benevolence.

To show what we mean by pleasurable associations from external circumstances, we may take the case where a parent, or a tutor, after his boys have been contributing pretty largely from their *limited* allowances, to promote the interests

of an important institution for the benefit of the poor, associates with the act of benevolence the pleasure they derive from a long wished-for walk on a fine bracing morning, by saying to them, "I hope, my boys, you will enjoy your walk ; you have been doing what will be beneficial to others ; and the pleasure of doing good, and the pleasure of your excursion, will increase each other."

The education of the poor presents the young with a noble field for the culture of benevolence ; and the prevalence of charity-schools in general, and especially of Sunday-schools in particular, affords to most young persons an opportunity of engaging in it. If they are steadily employed in the communication of useful knowledge, and particularly of religious knowledge, under the guidance and with the assistance of the greater experience of their friends, it will render their own knowledge more correct and practical, it will lead them to think more themselves on subjects of religious duty, and will make the welfare of others an object of solicitude and exertion. The young should be early accustomed to consider the education of the poor as an object of delight, of wisdom, and of duty ; and should be encouraged to contribute their efforts towards it, with a view to their own moral improvement, as well as to the benefit of their services in the cause of benevolence.

§ 3. *Caution in the Employment of temporary Means of Moral Culture — Ridicule — Pride, and Vanity.*

• V. We must endeavour to adapt our means of moral culture to the general character of the mind, whether arising from physical temperament, or from the actual progress made in the acquisition and cultivation of the different moral dispositions and habits. In doing this, though we shall often find it advantageous to avail ourselves of the power over the mind which those dispositions and habits present, even when in their present state they ought not to be permanent, yet (especially in the more advanced periods of education) we ought peculiarly to endeavour to supply their defects, to curb their excrescences, and to strengthen their right tendencies. And when we think it expedient to employ, in the way of motive, those dispositions and habits which eventually must be modified or greatly restrained, we must be careful that we do not give them too much power in the mind, to the permanent injury of the moral character, and of the individual's happiness.

We are strongly impressed with the importance of this last remark, in connection with the sense of ridicule, which so often furnishes to the thoughtless and dissipated, the means of confounding moral distinctions, of weakening the influence of parental authority, of rendering the peculiarities of religious profession irksome if



not absolutely painful, and by degrees destroying the impression and perhaps the belief of the grand principles of religion, which had been early instilled, and long cultivated and even judiciously cultivated, and employed as the motives of action. That the mind will be exposed to such influence in intercourse with the world, should induce us to avoid, in the early periods of education, communicating principles of morals and religion, the grounds of which do not appear to ourselves fully satisfactory, and forming unnecessary connections of those we do communicate, with peculiarities in manners, dress, &c. : it should induce us, as the progress of the mind will permit, to show the reasonableness and foundation of those principles, and while we point out their importance and mutual relations, to confine the fundamental principles of belief and practice, within as narrow limits as possible, and to make our conclusions from them appear as inferences, the incorrectness of which will not affect the truth of those fundamental principles ; in short, to cultivate the understanding while we are cultivating the affections, to habituate to discrimination and to sound reasoning, and to give habitual influence to higher motives of action : but at the same time it powerfully urges us to avoid giving undue strength to the sense of ridicule, by employing it too frequently and unnecessarily as a motive ; by making it too much felt, and consequently too much feared ; by connecting it with serious ex-

pressions of displeasure, &c.; — to cultivate that firmness of mind, which, if it do not directly lessen the dread of it, will do so, indirectly, by lessening its influence as a motive; — to accustom the mind to appreciate the justness of expressions of ridicule; — and to make any instance of firmness in opposition to them, for the sake of adherence to any principle of filial obedience, truth, uprightness, &c. a ground of peculiar approbation, and, on the contrary, any instance of submission to it, in opposition to such principles, the subject of pity, of disapprobation, and, if the case requires it, even of contempt. The influence of ridicule operates through the sense of honour and shame, and it may sometimes therefore be expedient, though the less the better, to curb it through the same channel.

We are fully aware, that there are cases, (particularly where serious displeasure or actual punishment is out of the question,) in which the influence of ridicule may be beneficially employed; that sometimes, where the education of the affections has not been properly or successfully conducted, it must be employed, because no other motives will answer the purpose so effectually and beneficially; and that there are individuals in whom it is even desirable to awaken a feeling of ridicule. And it may sometimes happen, that to prevent exposure to ill-natured ridicule, where its influence would be excessive and injurious, it should be employed with a sparing hand and a clear separation from

all malevolent motives; *e. g.* in connection with little awkwardnesses of gesture and modes of expression. But where the susceptibility of its influence is the most lively, where the general susceptibility of the mind is great, and the sense of honour and shame at least very powerful if not excessive, there it should be our endeavour to lessen its influence, and to turn the current of those feelings into a beneficial channel, by directing them as much as possible from those little qualities which are not essential to true worth, intellectual or moral, towards the higher excellencies, and by refining those motives themselves through the purifying influence of religious principles.

The power of ridicule obviously depends very greatly upon the degree in which the feelings of honour and shame exist in the mind. If our circumstances would permit, we should be desirous of entering pretty fully into the consideration of the formation of these feelings, and the proper regulation of them in education: but we must content ourselves with a few general observations; and to those who wish to enter further into the subject, we strongly recommend the perusal of the 95th proposition in the first volume of Hartley's *Observations on Man*, and propositions 62, 63, 64, in his *Rule of Life*, which will probably lead them to most of the conclusions upon which we should wish to enlarge. In Miss Edgeworth's chapter on *Vanity, Pride, and Ambition*, they will also find many important

remarks, which, in various periods of education, and in various circumstances, cannot fail to be highly serviceable in moral and even intellectual culture. And we may take this opportunity also of recommending to our readers, the truly excellent observations which they will find in *Practical Education*, in the chapters on *Temper, Truth, Rewards and Punishments, Sympathy and Sensibility, Female Accomplishments, Prudence and Economy*. These chapters contain a fund of the most valuable instruction and aid, in giving that regulation of the conduct and dispositions, to which we are directed by enlightened prudence, and a sense of duty founded upon it. If the moral system which is displayed in her portion of *Practical Education*, and in her other writings, had decidedly presented, together with its present excellencies, those higher and more ennobling principles of action, to which the soundest views of human nature, as well as the morality of the Gospel direct, our wants would then have been completely supplied. We do not wish that she should class herself among the "Sectary-metaphysicians," (see *Pract. Ed.* ch. xxv.); her own independence of mind, and accurate judgment, must have kept her in the eclectic sect of philosophers; but we do most earnestly wish, that while she made the principle of association in one of its leading operations the basis, of her system of education, she had also followed out another of its grand laws, in its connections and consequences. Hartley has unhappily encum-

made the criterion of excellence ; and that by this they must appreciate the worth of all other sources of honour.

If indiscriminate vanity be not thus checked, the mind which seeks the good opinion of others, will fall into the opinions and practices of others ; and unsteadiness of principle and of conduct must be expected, for that on which they are founded is as variable as the wind. The stimulus of praise becomes necessary to happiness : and the mind is incapable of exertion where that praise is not to be obtained ; is incapable of acting in opposition to the opinion of those whose censures it deems among the worst of evils, whose praise it regards as an important good. The excessive desire of the good opinion even of the wise and good, is injurious to the mind. It enervates its powers of action ; it renders it fickle and inconstant ; it prevents efforts leading to high utility, where those efforts may be misinterpreted ; it checks the attention which should be paid to superior honour ; and it obstructs that ardent desire for the highest approbation, which should be made, as far as possible, the primary object of pursuit.

The workings of vanity ought not, however, to be viewed with too suspicious an eye in the early stages of intellectual and moral culture. Self-diffidence is almost necessary for that culture ; and vanity is frequently the offspring of self-diffidence. But great care should be taken to prevent the love of praise from becoming a

necessary stimulus to exertion. The stimulus should be lessened by degrees ; and, if this be done gradually, the habit which it was intended to generate will be formed, and the exercise of it continued, without this stimulus. Praise is probably employed in education more than is desirable, because more than is necessary : perhaps the simple expressions of sympathy in successful exertions, would commonly answer every purpose. The employment of these means must, however, be varied by circumstances ; but it should always be kept in view, that praise should be little employed in the cultivation of moral worth : to that, approbation should be given indirectly ; and when praise is bestowed upon intellectual acquirements, it should be distinctly seen that these are not held in the same rank with the performance of duty.

The young should frequently be led, if self-diffidence do not make this a bar to exertion, to contemplate those who have made greater attainments than themselves ; and should seldom refer to those who are below them. In this, however, such cases should be adduced as will prevent, or rather avoid, the excitement of envy ; and where emulation gives birth to envy, this should be carefully avoided. But, above all, they should be taught to be discriminate in their desire of approbation, and be led by degrees to seek for that approbation which alone is certain, and which alone is independently valuable. The eager desire of the praise of men debases the

motives, weakens the mental powers, and produces corroding inquietude: the ardent pursuit of the divine approbation will supply motives to action continually increasing in purity, will strengthen the mind for valuable exertion, and prepare it for permanent happiness.

§ 4. *Means of preventing or eradicating wrong Dispositions — Punishment — Fear — Purity.*

VI. In order to prevent the rise, or to check the growth of any disposition which we conceive to be injurious to the individual, we must avoid the original expressions tending to give birth to it, and to lead to the recurrence of its excitement; and we must aim to produce suitable associations of a painful nature with its exercise. The more our plans are directed for the prevention of wrong dispositions and habits the better; and the same must be said where they can be properly restrained, by simply avoiding their excitement. Still, however, cases must occur, in which the correction of them must be brought about through the medium of bodily and mental pain; and the great point is, so to proportion the degree of punishment, and to regulate the manner of it, that it shall not exceed the necessity of the circumstances, and that it may bring into exercise no other wrong feelings.

Disgrace, privation, restraints upon liberty, and corporal pain, all of which probably may,

in different circumstances, be employed with advantage, have all their peculiar inconveniences and ill consequences. The fear of shame is a most powerful motive to action, and indeed not uncommonly more powerful than the desire of praise; and it is of great consequence that this feeling should exist in the mind with a tolerable degree of vigour; since it is a very important auxiliary of the moral principle, and will sometimes serve to supply its deficiencies: but if it be too much employed, it loses its sensibility, or becomes perverted, or else it acquires an excessive degree of power, and makes the conduct and happiness of life so much dependent upon the opinion of others, as to render these exceedingly unsteady. The fear of shame constitutes an essential ingredient, in what is commonly termed a regard to character; and among the lower classes of society it should be encouraged, we had almost said, without limit, because there are so many causes continually operating among them, particularly in the present periods of difficulty and distress, to reduce it within narrow limits, or to destroy it altogether; and the want of it is, in all cases, greatly to be regretted. Like most other valuable principles, however, it is liable to great abuse, and to an injurious direction: and it is greatly to be feared, that in the usual systems of public education it is thus abused; since, from the prevalent modes of punishment, it is less excited by what ought certainly to be the chief source of it, the having



merited punishment and being in consequence exposed to it, than by the want of fortitude in bearing it. When disgrace is employed, it should be associated only with conduct which is really disgraceful; and it should be proportioned to the degree of impropriety or baseness observed: and we should be peculiarly careful that we do not deaden the fear of it, by exciting it too frequently, or on occasions in which it is merely factitious. If a parent is continually making trifles the subject of disgrace, the sense of shame must either become excessively inordinate in its influence, or children will lose it altogether; both which effects are earnestly to be deprecated.

Respecting little privations of personal gratification, there is always some danger, lest those gratifications should acquire an undue degree of importance, by being made the means of punishment; and we conceive they should not be employed for this purpose in cases decidedly immoral. But in connection with a want of industry, we see no adequate objection to the occasional diminution of the pleasures of the taste. The health, of course, must be taken care of; but it is a clear maxim of retributive justice, "if any one will not work, neither let him eat." This is often actually carried into effect, by a natural connection in real life; and we are satisfied that it may be advantageously employed, by an artificial connection, in education. When, from any cause, a considerable

degree of parental displeasure is manifested, it will sometimes be found desirable, if the painful feelings directly arising from it do not seem sufficiently lively, to suspend those little simple pleasures of the palate which extend beyond the absolute wants of nature: indeed, as long as a child is under a parent's displeasure, there should be as few gratifications as possible to look to for relief; and if the uneasiness which it produces is not itself sufficient to make the usual pleasures of childhood insipid, it is desirable to increase that uneasiness by factitious associations. A parent's displeasure should always be felt to be a serious evil.

Solitude, confinement, and other kinds of restraint, may all, in appropriate circumstances, be employed with effect; but there are some dispositions upon which they operate very injuriously. Some children, when under such punishments, not having the usual external impressions to change the current of thought, seem to employ their leisure in the exercise of bad dispositions. Where this is the case, no benefit can accrue from them, and much injury must. Then, again, in some instances, they afford too much opportunity for the play of the imagination. But the expectation of the loss of play, as a recompence for the want of diligence at business, is often a pretty powerful, and it is a natural stimulus; and not unfrequently there are instances in which it is beneficial to employ solitude, provided it be not too long continued,

as a means of leading to reflection on improprieties of conduct.

Respecting corporal pain, we have no hesitation in saying that experience has compelled us to give up our theories against it. We are now satisfied that there are dispositions which are much less injured by this kind of punishment, than by any other which would be effectual. And we are further convinced, that in the earliest periods of childhood, before the time when the mind can be properly influenced by moral motives, corporal pain, sparingly but firmly administered, will often be of much more service, and do much less harm, than any other species of punishment. If this be employed at that early period, to overcome the rudiments of obstinate disobedience, (which is the only case in which we have occasion to perceive its expediency,) it will save a great deal of punishment of a different description in the later periods of education. Perhaps, if parents were able to undertake the sole management of the education of infancy, it might justly be attributed to themselves, if such punishment were ever necessary; but, as circumstances usually are, a great part of the work of education consists in endeavouring to destroy dispositions and associations which the ignorance or carelessness of others have produced. We are not disposed to think that falsehood, selfish injustice, &c. should in childhood be made the ground of corporal punishment; these will, in general be

better punished by their natural consequences, which may even then be brought into view. But where habits of this decidedly immoral nature have been suffered to gain great strength, and have been carried on to the period of early youth; where the sense of shame has scarcely any power, and the natural inconveniences of those habits may be comparatively easily avoided; there (and also in cases of careless perverse disobedience) the rudiments of moral discipline and feeling may, we think, be advantageously begun by severe corporal punishment. We have known such cases; and experience has led to our conclusion. When such means are resorted to, it would be cruelty to employ them slightly. They should be regulated in such a way as to afford the individual no support from sympathy, and yet be impressive to others. And their whole accompaniments should give them a real importance in the estimation of all concerned.

But whatever be the punishments employed, it will be of great advantage that the following principles be distinctly kept in view. 1. Punishment should, as much as possible, be appropriate to the offence, in kind and still more in degree. If it can be made to resemble the natural consequences of ill conduct, it will have double influence in real life. If it have its due proportion, it will be less likely to excite the sense of injustice, and will contribute to the correctness of the conscience. 2. Punishment

should be certain when appointed. There may be circumstances in which it would be injustice to punish ; and if these clearly authorise the remission of the punishment, it may be attended with more benefit to remit than to inflict. But such cases can be but rare, where the declaration of consequences does not arise from the hasty ebullitions of passion. 3. The disposition should be carefully studied, and those means employed which best suit it ; which are most likely to check wrong habits and dispositions, without implanting others in their stead. 4. Punishment should always be guided by the only justifiable ground of it, the moral benefit of the individual, and of those within the influence of his example and of his punishment ; and, as much as possible, (especially in the most painful exercises of punishment,) it should be *obvious* that it springs from the desire to do good. It may sometimes lose a little of its immediate efficacy ; it may excite less terror than if the result of passion ; but while the infliction of pain (we particularly refer to corporal punishment) is accompanied with earnestness, it should clearly appear that it is the result of the same benevolent determination with which the feeling surgeon amputates a limb to save the life of his patient.

Punishment, if it operate beneficially, does so in two ways ; by producing actual painful associations in connection with the dispositions or habits, thus diminishing the tendency to

exert them ; and by exciting the fears with respect to the future. The former is the best possible effect ; and the latter, to a certain extent, cannot but be beneficial. The principle of fear, where not excessive, and where properly regulated, is of the utmost consequence in connection both with the general conduct of life and with personal safety. But where it is excessive, it degenerates into cowardice on the one hand, and superstition in its various forms on the other. From the former springs a host of moral evils : where fortitude does not constitute, in some tolerable degree, a part of the character, enabling the mind to support not merely bodily but mental pain, and to remain firm in the course of duty, without being too powerfully affected by the apprehensions of imagination, or by actual suffering, there can be no stability of character ; it must be weak and wavering, the sport of fools, and what is worse, the sport of the wicked and designing. From the latter originate all the degrading views of the Supreme Being, and of religion in general, which contribute to fill the mind with a thousand imaginary terrors that often destroy the influence of real religious principle in the individual himself, and render religion disreputable in the eyes of others.

In childhood, excessive timidity of character, whether arising from constitutional tendencies or early associations, should be carefully guarded against ; it is the parent of meanness and

falsehood ; and in every period of education, we ought to be extremely cautious, lest our punishments should operate to the weakening of the mind, instead of the supplying it with vigorous motives to avoid what is wrong. Fear should be associated with the idea of doing wrong, rather than with the consequences of it, and, still more, rather than with painful feelings not springing from ill conduct. The fortitude arising from constitution and the early care of parents is valuable, that of principle is invaluable. On the regulation of the principle of fear, we refer our readers, with great satisfaction, to the third letter in Miss Hamilton's first volume. The whole work does credit to the author's understanding and to her heart.

VII. Since the affections and desires may indisputably be excited, not only by impressions of actual sensation, but through the operation of the memory and the imagination, it is of the utmost consequence to the purity of the mind, and to the due restraints upon the sensual desires, that care be taken, from early years, to preserve the mind from all impressions calculated to give a premature rise, and excessive strength to those desires. In connection with this point we beg leave, for the present, to refer our readers to some extremely important considerations contained near the end of prop. 53. in Hartley's *Rule of Life*, and shall resume the subject at the close of Part III.

§ 5. *Means of promoting Disinterestedness. General caution in the culture of the Affections.*

VIII. As the progress to disinterestedness must always be gradual, and in many cases must be slow, we are not to expect too much, in this respect, from our children; nor must we too much disapprove the indications of attention to personal pleasures, provided it appear to be only in the natural progress of the mind. We may make our children hypocrites; but we cannot all at once make them disinterested. We may lead them to conceal their motives, or even to profess what do not actuate them; but we cannot thus communicate that purity and refinement which, by the fully established laws of the mind, are the result only of long continued processes, often advancing without our aid, but not unfrequently to be greatly assisted, partly by fostering and exercising right dispositions, and not less by checking counteracting associations. It should never be forgotten that steady habitual disinterestedness is the last stage of an affection.

Some may, however, suppose that children are usually more disinterested than persons who have had experience in life; and it may contribute materially to our leading object, if we add a few remarks on that point.

Children often appear disinterested when they really are not so, because we do not sufficiently take into account the quick changes of their feelings; sometimes setting a light value upon



falsehood ; and in every period of education, we ought to be extremely cautious, lest our punishments should operate to the weakening of the mind, instead of the supplying it with vigorous motives to avoid what is wrong. Fear should be associated with the idea of doing wrong, rather than with the consequences of it, and, still more, rather than with painful feelings not springing from ill conduct. The fortitude arising from constitution and the early care of parents is valuable, that of principle is invaluable. On the regulation of the principle of fear, we refer our readers, with great satisfaction, to the third letter in Miss Hamilton's first volume. The whole work does credit to the author's understanding and to her heart.

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VIII. As the progress to disinterestedness must always be gradual, and in many cases must be slow, we are not to expect too much, in this respect, from our children; nor must we too much disapprove the indications of attention to personal pleasures, provided it appear to be only in the natural progress of the mind. We may make our children hypocrites; but we cannot all at once make them disinterested. We may lead them to conceal their motives, or even to profess what do not actuate them; but we cannot thus communicate that purity and refinement which, by the fully established laws of the mind, are the result only of long continued processes, often advancing without our aid, but not unfrequently to be greatly assisted, partly by fostering and exercising right dispositions, and not less by checking counteracting associations. It should never be forgotten that steady habitual disinterestedness is the last stage of an affection.

Some may, however, suppose that children are usually more disinterested than persons who have had experience in life; and it may contribute materially to our leading object, if we add a few remarks on that point.

Children often appear disinterested when they really are not so, because we do not sufficiently take into account the quick changes of their feelings; sometimes setting a light value upon

what a few hours or even minutes before they were extremely pleased with ; and at other times the reverse. Hence they are readily induced to give away what they have before been delighted with ; and to make what we erroneously think sacrifices, without an effort. But again, we are apt to think them disinterested, when they give up what they really like, only, or principally, because they thus have a greater share of the pleasure resulting from their obedience to their friends, — praise or other rewards. Now, the approbation of their friends is, to well-disposed children, of such great value, that praise affords them some of their highest gratifications. And, therefore, when, for the sake of that approbation, they give up playthings, or any other objects of pleasure, &c. so far from being disinterested, they are eminently self-interested : but their self-interestedness is of a much more refined and elevated description than that which would prevent the little sacrifice ; one which, with due care, will prove a most powerful engine in the moral and religious culture of the mind, by increasing the influence of the parent and the instructor.

Again, children are usually influenced more by present than by future objects, however far superior these may be in their value and durability. Few children early attain such command over themselves, as voluntarily to give up a present source of pleasure for a future one : and where it is done, it is rather in compliance with

the wishes and injunctions of their friends, than from any comprehensive conception of the future good. It is an excellent thing to obtain the sacrifice by means of any worthy feeling: all we wish to observe is, that children do not feel the real value of future pleasures, and therefore easily yield to that which is most powerful at the time. Hence, therefore, they appear disinterested, because they cannot properly calculate the value of the good which they relinquish, and do in reality prefer the greatest present pleasure; or rather they are actuated by the greatest present pleasure.

We do, however, cheerfully admit, that some children very often are, in some sense, disinterested; for instance, will obey their parents, will tell the truth, will endeavour to increase the comforts of others, without any reference, direct or indirect, to any personal gratification: and we also admit that these same children too frequently, as they grow up, become more selfish; and that sometimes the constitutional sensibility, through which (among other causes) they have in some instances become disinterested, proves the cause, under improper regulation, of their becoming selfish, and that to a degree which those of less promise never manifest. But those marks of disinterestedness are by no means difficult to be accounted for. The habit of obedience, for instance, is the constant object of a parent's care and exertions; and in a well educated child there are no strongly opposing

dispositions to be checked before obedience can be secured. Little pains are quickly forgotten though their effects remain : future pleasures are thought of but little, and the value of their sacrifice not falsely estimated : the constant connection is formed between pleasurable feelings and obedience, and unpleasant feelings and disobedience : above all, obedience, prompt and cheerful obedience, is early and steadily cultivated, so as to produce a regular habitual tendency to it : and as soon as a child acts solely from the impulse of an habitual disposition, he is so far disinterested. But this disinterestedness is not to be relied on as a settled principle ; steady habitual disinterestedness of any worthy affection can scarcely be produced till the affection has been exposed to the influence of opposing impressions, and till the mind has gone through much moral discipline.

IX. In order to produce disinterestedness as an habitual prevailing quality of the mind, while we make the exercise of the disposition sufficiently pleasant, by various means, we must carefully avoid leading the mind to rest upon the pleasures themselves. In the later periods of education, we must associate pleasure with actions, less as positive rewards, than as the results of valuable qualities. We must frequently excite to the exercise of them, without hope of immediate satisfaction, and even in opposition to expected inconveniences, and at the expense of present privations. And we must

gradually raise the mind to the higher motives : substituting by degrees for those which are personal, such as are refined and disinterested, and which carry the mind out of itself. The cultivation of the religious affections, and of an habitual sense of religious duty, has a most beneficial effect in elevating the mind towards the heights of disinterestedness. The hopes and fears of religion have themselves a purifying influence ; and there is no motive which can have a more direct and powerful tendency, (in proportion to its own strength and consistency,) in giving firmness and purity to the moral principle, than the habitual regard to the will of an omnipresent being, and an habitual desire of his approbation.

X. Much may be done by the proper regulation and communication of external impressions, (operating directly by sensation, and still more through the medium of the associated feelings,) towards the formation, growth, strength, and purity of some dispositions, and towards the prevention, restraint, or eradication of others ; yet, throughout, we must be extremely careful so to direct and moderate our efforts, that we do not proceed beyond the natural progress of the mind, that we do not, through fear of their excesses, lay too violent a restraint upon principles of real though subordinate and temporary value ; and that we do not, from a sense of their great importance, too rapidly hasten the growth of others. In short, having from

philosophy and experience obtained just views of the nature of the moral principles of the mind, their origin, progress, and termination, we must carefully *follow nature*. The conscientious parent is sometimes as much in danger of attempting too much, as others are of doing too little. We recollect seeing, some years back, (in one of our most popular periodical publications,) an animated paper, designed to restrain the excessive anxiety of parents, which was attributed by some to the pen of a writer eminently qualified to aid the religious parent in the work of education, and respecting whom our only subject of regret is, that she has not done more, — the author of Hymns in Prose. Parental solicitude should always be put under the guidance of patience, good sense, and experience, and, if possible, of mental philosophy.

## CHAP. V.

THE MORAL SENSE OR CONSCIENCE. SOURCES OF ITS  
PLEASURES AND PAINS; AND MEANS OF CULTIVAT-  
ING IT.

THE Conscience is that internal principle, which, without reasoning, without direct reflection on the *consequences* of actions, or even on their *obligation*, at once approves of certain dispositions or actions, or course of actions, as right, and as what we ought to cultivate and practise, and at once disapproves of certain dispositions and actions, or course of actions, as wrong, and as what we ought to check and avoid. The human mind is so formed, that such a principle will spring up in it, if the individual is placed in circumstances common to almost every human being. This, universal experience proves; and it is a question of no great importance, though by no means difficult to be decided, whether, if a human being could grow up to maturity, without having from infancy any intercourse with his fellow-men, and without any supernatural impressions, he would manifest any such principle. What is of the greatest importance, is, that its dictates are not universally the same, and that it is an improvable principle; that to give it early correctness and vigour, requires great care on the part of those



who are concerned in the early periods of education ; and that to give it its due sensibility, accuracy, and influence, requires the use of suitable means in every period of life.

If the dictates of the conscience were at all times the same, or it were not an improvable principle, the rules of revelation and all moral culture would be useless. We cannot doubt that the contrary is the case. In the heathen morality, as Hartley observes, taken generally, some of the higher virtues which Christianity points out to our attention and observance were omitted, and some were even the object of contempt : many enormous vices were permitted ; some were even recommended : ambition, of the most selfish kind, was esteemed virtuous ; and many kinds and degrees of humility were treated with reproach and contempt. And, as to the devout affections, they were destitute of love, and their fear was superstition. " The heathen philosophers," says Paley, " though they have advanced fine sayings and sublime precepts in some points of morality, have grossly failed in others ;" and he brings forward a series of instances, in justification of his remarks, from among the most eminent and excellent of the ancient philosophers, which are sufficient to show the inestimable value of the morality of the Gospel, as well as to prove the point in question.\*

\* See Meadley's interesting and valuable *Life of Paley*, p. 340.

“There is scarcely a vice,” he elsewhere observes, “which, in some age or country of the world, has not been countenanced by public opinion.” And what diversity do we perceive at present? Even among those whose minds are cultivated, but not brought under the restraining guidance of religion, we hear murder, under the name of duelling, vindicated, and even applauded; and we find the Christian’s forbearance and forgiveness reprobated as meanness and cowardice. How common is it, even where persons are really on the whole influenced by religious principle, to depart, without hesitation, from the strict dictates of Christian integrity or truth, where the end, as they think, is a good one, and such as to justify the means; and in some instances even to approve of direct falsehood and prevarication, where their feelings of benevolence prompt them to endeavour to prevent some supposed inconvenience on the part of others, or to obtain some supposed good for them. Those who have had much experience, and have paid much attention to what passes within them, though they may feel the decisions of their consciences to be generally correct, can scarcely fail to call to mind instances, in which they have acted under the conviction that their conduct was right, when further reflection and examination have led them to believe the contrary; and those who are not able to retrace instances in which their consciences actually approved of what they after-

wards thought wrong, will be able to perceive a progress in the correctness and extent, the readiness and vigour, of the decisions of their conscience.

Those who have had much concern in the early education of children, can feel no difficulty in tracing (generally at least) the progress of the moral principle : and correct views as to the laws and operations of the human mind, leave us little room to doubt, that its pleasures and pains are formed, like all other mental pleasures and pains, by the ever-active principle of association, connecting, combining, and blending together a vast variety of feelings, themselves more or less complex, so as to form from them a set of feelings, most powerfully influencing the conduct, and contributing most essentially to the happiness or wretchedness of the individual. These feelings are derived from, and consist of, all the other pleasures and pains of our nature, so far as they are consistent with one another, with the frame of our nature, and with the course of the world. \* They are continually presenting themselves, urging to shun some branches of conduct and to pursue others, rewarding us for our obedience with some of our purest and best satisfactions, and punishing us for our neglect and disobedience, with emotions always painful, and sometimes so agonizing, that life loses all its relish, and all the pleasures which

\* See Hartley, vol. i. prop. 99.

have been purchased by slighting its warnings, lose their power to give more than temporary relief.

As soon as the moral principle begins to appear, a great variety of impressions, some designedly communicated, and others produced as it were accidentally, begin to connect with the terms *good* and *right* (and others similar to them) pleasing feelings, derived directly from sensation, or from the approbation of friends, &c.; and with the words *wicked*, *wrong*, &c., painful feelings, in like manner derived directly from sensation, or from the feelings of shame. If children are so happy as to have parents whose ideas respecting duty are generally correct, these feelings will be properly directed; and they will then be increased, strengthened, and rendered more and more lively, by the continual addition of many others, derived from various sources. If not, there will be a proportionable deficiency, or erroneousness, in the dictates of the conscience, which will be to be corrected, if corrected at all, by experience, or by increased knowledge, afforded by the Scriptures, or some other rule of life, respecting duty, and the consequences of performing or neglecting it.

But supposing the generally favourable, and not uncommon case, — where an individual has had the advantage of an early correct direction of his moral feelings, — here all the pleasures arising from the exercise of the filial affections, all the pains arising, as natural consequences,

or as direct punishment, from disobedience, or the neglect of parental injunctions, contribute their share to strengthen and enliven these feelings. As soon as some knowledge of God and of a future life has been obtained, the affections which are formed towards God, the hope of future happiness, and the dread of future misery, begin to add to the vigour and extent of the feelings of conscience; and they continually, and through life, contribute those impressions, which powerfully tend to give life, activity, and energy, to its pleasures and pains, while at the same time they correct and confirm its dictates. Separate from this source, though not independent of it, the beneficial tendency of right conduct and dispositions, and the injurious tendency of the contrary, with respect to the happiness both of the individual and of others, in the way of interest, or reputation, or social comfort, (whether the result of experience, or observation, or pointed out in a less impressive, yet often effectual way, by the instructions of parents,) add to the strength and liveliness of the emotions of approbation and disapprobation.

Though the feelings of the moral sense have a general agreement in their force and direction in different individuals who have enjoyed the usual advantages for the cultivation of the conscience, yet even in them the component parts must vary considerably, both in kind and degree; and without attempting, therefore, to enter into a minute account of the formation of those

very complicated feelings, composed, as they are, of a vast variety of other feelings, themselves greatly complicated, it may be sufficient to observe, that every pleasing or painful impression, received in connection with right or wrong conduct, contributes towards the formation or growth of the pleasures and pains of conscience. Every instance in which approbation, reward, or any other advantages, are actually experienced, or are observed to be experienced by others, in consequence of right conduct; every instance in which the mind is led to perceive the beneficial tendency of right conduct, its suitability to the course of Providence, and to the frame of man; every instance in which our own right conduct does good, or gives pleasing satisfaction to others, especially to those whom we love; every instance in which the heart is impressed with the conviction, that he who is greater than the heart, knows and approves of sincere and dutiful obedience to his commands; every thoughtful reflection on the infinitely blissful consequences of a course of steady obedience to duty; and every instance in which the present supports of obedience are experienced, or perceived in others, contributes its share towards the formation and strength of those feelings of love and approbation of what is considered as our duty, which make the contemplation of right actions and dispositions a source of delightful emotion, and which reward the performance of the one and the exercise and

culture of the other, by that approving testimony which has often been an abundant recompense for the greatest pains and privations to which duty may direct. And, on the other hand, every instance in which displeasure, shame, punishment, or any other injurious results, are actually experienced, or are observed to be experienced by others, in consequence of wrong conduct, or in which the mind is led to perceive its injurious tendency, its unsuitableness to the course of Providence, and to the frame of man ; every instance in which our own wrong conduct does injury, or gives painful regret to others, especially to those whom we love ; every instance in which the thoughtful conviction is excited, that he who knoweth every secret of the heart, is displeased with disobedience, and that the consequence of every act of disobedience, of every indulgence of wrong disposition, of every neglect of duty and of the affections enjoined by it, will, in his all-righteous ordinations, be followed by its proportionate diminution of happiness, or increase of misery, probably in this life, but certainly in another ; every instance in which the present pains of conscience are experienced, or observed in others, in consequence of neglect of its dictates, or disobedience to them, contributes its share towards the formation and strength of those lively feelings of disapprobation, or even abhorrence, with which we contemplate what, in others, is considered as inconsistent with or

contrary to duty, and of remorse, in consequence of wrong actions and dispositions in ourselves, which punish the performance of the one, and the indulgence of the other, with pains often greatly surpassing in vividness any others to which the human being is exposed in this world; which, though sometimes overcome by the bustle and pleasures of the world, seldom fail to revive in the period of worldly distress, or in the time of sickness and the apprehension of death; and which will, in all probability, constitute a great part of the awful punishments of futurity.

The account which we have given of the nature of the moral principle, affords to those who are concerned in early education, a strong motive to do what they can to give accuracy and extent to the views of duty; to heighten the pleasures and pains of the conscience, so as to bear a due proportion to the degree in which wrong actions are injurious or right ones important; and to lead them, by all the means in their power, by instruction, by praise and censure, by reward, by discipline, and by example, to a constant submission to its decisions. It shows the great importance of beginning early, while the heart is not occupied by the pleasures and cares of the world; while it is free from all prejudice against duty; while its sensibilities are tender; and while impressions in favour of duty may be permanent. Where the moral principle is cultivated early in life, there is something to be effected by the exertions and in-



structions of others ; by the warnings afforded by the course of Providence ; and by the views of duty and its consequences, presented by the Gospel. Where it has been neglected, no efforts can completely supply the deficiency. The judgment may be enlightened, but the conscience will never then acquire its full strength, its vividness, and its power.

These views, respecting the origin and growth of the feelings of the moral sense, appear sufficient to lead the reflecting parent to all the principles of fundamental importance in the culture of it ; and we shall only subjoin a few inferences and additional hints, which may aid a little in the application of them.

I. We must, throughout, proportion our instructions, as well as our intentional impressions, whether pleasurable or painful, to the strength and refinement of the conscience. The principles we communicate, and the pleasures and pains which we employ, should be suited to the general progress of the mind in intellectual culture and refinement of feeling, and to the state of the moral principle in particular. Motives which at some periods of the moral progress would be most advantageously employed, would be preposterous in others, either absolutely ineffectual, or absolutely injurious.

II. The feelings of honour and shame must be employed with great care, and connected principally, and in due proportion, with right

and wrong conduct and dispositions. In employing the former, however, especially in the later periods of education, it should seldom be by the direct expression of praise in connection with particular actions, but by approbation given to similar actions in others, and the like indirect means. Nearly allied to this observation we may remark,

III. That care should be taken so to regulate our modes of expression in conversation, that feelings of approbation or disapprobation should be associated in the minds of our children, in something like a suitable proportion to the value of different qualities or actions. — If children hear us express as much approbation, and in the same terms, of the skill of a gentleman coach-driver, of the abilities of a philosophical lecturer, and of an individual who has just performed an elevated act of disinterested virtue, is it possible that they should not feel great confusion of ideas? if each is termed a *noble fellow*, and with the same emphasis and animation, how can the youthful understanding calculate with sufficient accuracy, so as to appreciate the import of the expression in the same way that we should do? We have taken a somewhat peculiar case, but it may serve a little to show the necessity of attention to the power of words. If the influence of association were left out of view, that power must be deemed magical. It is one grand means, (indeed the grand means,) not only in the communication of knowledge, but in the regulation

of the desires and affections, and the transfer of them to appropriate objects.

IV. We cannot, however, prevent the formation of incorrect associations; and it is of singular importance, that we accustom our children to the utmost openness of disposition, so that we may employ suitable means of correction. The parent who has acquired the frank confidence of his children, has a means, of incalculable importance, of knowing the erroneous judgments and feelings which they form respecting moral principles, and of gradually correcting them. If sufficient care is taken in the early formation of the moral principles, and, as the mental progress permits, in showing their foundation, erroneous ones will seldom gain much hold on the mind, unless supported by the affections; and we may sometimes be satisfied to leave them to be corrected by the gradual illumination of the mind and by actual experience: but, in general, as error leads on to error, especially if it accord with wrong moral biasses, it is better to avoid the causes of error; and as much as we can, (without attempting too much, and thereby eventually defeating our object,) we should destroy those false associations which may lead to baneful consequences.

If an example be required, of the way in which we would endeavour to effect such separation, we may give one which may be serviceable in the later periods of education. Suppose the ideas of merit have been attached

to that spurious kind of courage, which leads a man to engage in a contest, in which the life of one individual at least, and perhaps the happiness of several, may be sacrificed at the shrine of offended honour ; — our aim must be to associate the dreadful consequences of his conduct with the conduct itself ; to bring into view the injury to society from the violation of its laws, and the loss of a perhaps useful member ; the injury to the connections of the individual, from the cruel breach made in their peace and means of happiness ; and the injury to the individual himself, by hastening his period of probation with this additional guilt upon his head : even the injury done to the avenger of wounded honour, by cultivating the feelings of resentment, and by loosening the restraints of passion, may be added to the mass of evils resulting from the exercise of private revenge. These things frequently brought into view in sufficient detail, as opportunities direct, and events furnish impressive illustration, must gradually weaken, and eventually destroy, the association already formed ; must associate demerit, instead of merit, with the conduct of the duellist ; and attach the idea of merit strongly to him, who nobly resists the opinion of the world with respect to honour, and declines obedience to the laws which it imposes, when in opposition to those of conscience and of God.

V. We may here hint at the great importance of care in the selection and employment of books ; and in the proper regulation of foreign

interference in education, during especially its early periods. We do not object to the occasional employment of works of fiction, calculated to bring into view the application of moral principles; but those principles should be correct. When this is the case, such works often do much to supply the want of experience, and to impress strongly on the mind the effects of right and wrong conduct. Not that the moral should be formally brought into view; children will, in such cases, usually pass over it, to go on with the story; but, if worth any thing, the narrative will of itself communicate the moral. The great point is, that the effects displayed should be natural; so that the expectations, as to the present consequences of right conduct, may not be raised to a romantic height, or the influence of the narrative destroyed by its obvious improbability. The idea should be forcibly impressed, that the directions of duty must be the primary consideration; its present consequences should be only secondary motives. — Children should have as little to unlearn respecting moral as physical truth; and parents should therefore read, with a parent's eyes, the books which they put into their children's hands. We do not wish that every thing should be omitted which is not correct and sound in principle; but opportunities should be sought and employed, to lead to discrimination and correction.

VI. It is of great importance for the confirmation and correction of moral principles, that the

young should be early led to exercise their understandings on them, and to give their opinion, and the grounds of it, on questions of moral conduct, suited to their progress and circumstances. If a proper degree of mental humility have been preserved, so as to leave the heart open to conviction, such an employment cannot fail to be eminently useful, in the corroboration, extension, and correction of the dictates of the conscience. — They should also be led to compare those dictates with fixed rules of duty of general application, and to determiné their correctness, or the contrary, by the comparison. The moral sense is greatly benefited by early habits of self-inspection.

VII. The passing occurrences of life will often afford us a valuable aid in the impression of moral principles on the mind. In some instances, the effects of right or wrong conduct can be clearly shown to the young, by actual observation; in others, without naming the individual, the nature and consequences of his departure from duty, may be forcibly brought into view. — These and similar means must, however, be employed, only when the understanding is alive to perceive the connection, and when the feelings are not pre-occupied or languid. Next to them in their effects, and in some instances far beyond them, is the animated detail of the biographer. The class of practical biography, (in which, of course, we include the biographical facts contained in the Scriptures,)

is of eminent value in moral (as well as often in intellectual) education ; and the earlier the mind receives a bias to such reading the better. It is one ill effect of the present profusion of " little novels," that they, like the novels of more advanced periods, where too freely perused, destroy the zest for sober realities, however well told. We do not class *all* tales under the head just mentioned. Some we have already referred to with general decided approbation, though in some instances not quite satisfactory respecting the consequences of right conduct ; and we will mention another of great interest and value, Saltzman's " Elements of Morality ;" a work which admirably fulfils the promise of its title. The plates should never have been omitted ; though their effect would not be lessened, if they were reduced a little nearer to modern costume.

VIII. Biography, when most minute, and therefore most valuable, brings into view the causes and effects of actions in their connections ; and this is one great advantage of it. It has another, where it is also faithful, that it prepares the mind to expect, (what not even the cultivation of habitual candour should prevent being brought into view, in real life, on impressive opportunities,) that, in the good, mixed with excellencies, will be found qualities which ought not to be approved and imitated ; and, among the bad, qualities which tend to render their conduct attractive. The mind, we are again led

to observe, should be habituated to distinguish the causes of its approbation and disapprobation. A sound discriminating judgment is of the utmost service as the basis of moral culture.

IX. The habit should be very early begun, of attending to the dictates of the conscience. Children may be early led to think of them, and be guided by them. We have noticed decided indications of great correctness and strength of moral principle in a child of five years old. — It was an important direction, which, we are told, a dying mother gave her son, early to learn to say NO. Our rule through life should be to enlighten and obey the conscience ; and the rule cannot be acted upon too soon.

X. Though the moral sensibility of the mind should not be allowed to degenerate into frivolous scrupulosity, it should be kept lively, and made extensive in its application. In connection with this principle, we may farther observe, that the mind should not be too much accustomed to actual or fictitious scenes of criminality. Buchanan relates, that the scenes of brutal sensuality and barbarous cruelty, with which the worship of Juggernaut is attended, seem to produce little painful feeling in the minds of the English officers, who reside near the temple of the East Indian Moloch. “ They said, they were so accustomed to them, that they thought little of them : they had almost forgotten their first impressions.” The vivid feelings of the



conscience will, in all probability, be lessened by intercourse with the world; but they should not be worn out before the moral principle, from habitual exercise, has gained power enough to do without them.

XI. The fact referred to in the last paragraph is only one instance of the operation of a most important principle, a principle of the most extensive application; that *feelings* become less vivid by repetition, while *habitual motives* become more powerful by exercise.

Be the *habit* what it may, the effect of custom is to increase its power. We find it to be the case in those little peculiarities of gesture, of tone, of look, which give the external characteristics to the individual; and still more so, in our mental and moral processes of every kind. Its influence extends to our trains of thought respecting the past and present, to the operations of imagination respecting the future, and to our internal motives and habitual tendencies. Appetite, thought, emotion, passion, desire, affection, and action, are all subject to the same law.

With respect to *feelings*, repetition gradually lessens their vividness. This is the case with the feelings of compassion, for instance, excited by the frequent contemplation of fictitious, or even of real distress. The sensibilities which are designed to excite to benevolent exertion, and which, if thus employed, while they become less ardent, will produce more and more confirmed habits of active benevolence, if they are

allowed to spend themselves in mere feeling, lose not only their vividness, but their vigour. They may continue to delude their possessors with the idea that they have really the feelings of compassion, because, from long habit, the tear starts at the tale of woe; but if compared with their former state, they would appear lifeless; and they must be pronounced worthless, because they are unproductive of any efforts or privations for the good of others.

It is true, there are, in many instances, means of increasing the causes of feeling, where the same causes would lose their efficacy, or at least their impressiveness. The pleasures derived from the discharge of duty, for example, are all self-consistent, and they spring from such numerous and copious sources, that they increase, by employment, in stability and vigour, as well as in purity; but we think it cannot be denied, that even these lessen in vividness, in the middle and later periods of life. Such indisputably is the general law of our frame. Familiarity with any feeling or impression renders it less vivid; and the principle leads to an important rule in education, that where it respects important moral views and motives, (which ought to have influence in the mind, but which will be opposed by various external circumstances and internal dispositions,) the one should not be excited, nor the other produced, except when the understanding and affections can be made to receive them, so that they may contribute something

towards the formation of the character. Connected with these remarks we must add, as what may be of use, especially in the later periods of education,

XII. That the feelings should never be excessively excited. We are aware that such statements are indefinite; but our object is to lead judicious parents to think on what we regard important principles of the human mind, and to attempt the application of them.—Repeated and strong excitement of feeling is usually followed by inability to derive pleasure even from those external objects, which, if the mind were in its natural state, would readily yield it; by inability to relish the common comforts of life, or to engage with satisfaction in its common duties; and, indeed, for a time at least, by inability to enjoy again those emotions, which, while they lasted, seemed to raise the mind to the highest pitch of delight. Excessive excitement of feeling, be the object what it may, is always attended with similar effects; and those ought to be most carefully guarded against it, who are most prone to it, whose feelings are lively and imagination strong. It is very apt to make the thoughts and desires centre in personal happiness.

There is a virtuous, a religious sensibility; and where this is properly regulated, it conducts to high excellence of character: but there is also a selfish sensibility, acutely alive to every feeling and want which respects itself: there is a morbid, a sickly sensibility, which spends itself

in feeling, which seldom produces any valuable exertions, which shrinks from self-denial and privations, which makes even benevolence itself a burden : and this is often originally produced or greatly cultivated by excessive excitement of feeling. Where the sensibility is directed in a religious channel, there is often great necessity for caution. Where the feelings are not employed as the actuating motives, that regulation of the dispositions and the conduct in which religion really consists, however much they may be made to light up the flames of enthusiastic emotion, of imaginary piety, they will by degrees lose all their real worth, acquire a merely selfish character, and at last sink into a state in which the whole power of religion will be lost.

Wherever the parent perceives such tendencies of the mind as may conduct to these deplorable effects, they should be peculiarly careful to lead their children from the indulgence of feelings which have no direct reference to duty and the welfare of others, and from the excessive indulgence of any ; to lead them, as much as possible, to employ these feelings in some useful channel, and to attend to the common concerns and duties of life ; and to confine them, (not of course by compulsion,) in a great measure, to those pursuits, whose direct tendency it is to strengthen and cultivate the powers of the understanding, to the partial or entire exclusion

of those which enliven and excite the sensibility and the imagination. And the same means may be of service, when the period of parental education is at an end.

XIII. Though we cannot enlarge upon the observation, yet we must add, that the cultivation of genuine openness and strict veracity is of the utmost consequence, for their own sake, and in connection with the moral progress in general, and especially with the habit of integrity in all its branches. The habit of truth should be the object of assiduous care, both because it deserves it, and because it requires it. Under the head of *Memory*, in *Intellectual Education*, we have already made some remarks on the grand mental cause of falsehood, fear, in all its directions (whether of sensible pains or privations, parental displeasure, of disgrace, &c.) and the most powerful moral cause, and firmness of mind and rational confidence, must be established with a view to prevent it.

If no *deception* (we go beyond the direct employment of actual falsehood) be ever employed in our intercourse with our children; if truth, in all its branches, be constantly the subject of our approbation, and departures from it, (however marked with arguinity, wit, or even good intentions,) of our disapprobation; if our reproofs and punishments be not too severe; if the consequences of ill conduct be as far as possible alleviated, where followed by a frank avowal

of it; if confidence be given with caution that it be not misplaced, (and thus falsehood encouraged by success,) yet that caution do not degenerate into suspicion; if wilful departures from truth be uniformly associated, in a reasonable degree, with their natural effects in a want of confidence; if more direct and powerful punishment be employed where this means is inadequate, (as it sometimes will be, since, without deception, we cannot give the idea that we disbelieve the lying child as much or as long as the lying man;) if moral and religious principle be employed, as occasion may require and direct, to aid the representations of prudence, — the effect of all will be decidedly and permanently beneficial; the love of truth, and the habit of veracity, will grow and flourish; falsehood will become the object of shame and abhorrence, and will be habitually and carefully shunned, as an evil of incalculable magnitude. Miss Edgeworth's Chapter on Truth, we have already referred to. Those who follow us with satisfaction in our next division, will, in some instances, go farther than she does: but it is an excellent chapter; and some of her tales in "The Parent's Assistant" will afford a real assistance to parents, in the cultivation of this inestimable quality, and of integrity in general.

XIV. Some other hints, respecting the means and manner of cultivating the moral sense, may be derived from the remarks in the next general

division : and we shall only add here, preparatory to it, that the cultivation of the religious principle is of the utmost consequence, to give vigour, stability, purity, and correctness to the conscience.

## CHAP. VI.

## EARLY RELIGIOUS EDUCATION.

*RELIGIOUS truths* are those which immediately respect the character of God, and his dealings with mankind. *Religious affections* are those which gradually rise up in the mind from impressions, or reflections, respecting the character and dealings of God ; for instance, gratitude for his goodness, awe of his power, reverence for his greatness and knowledge, fear of his displeasure, desire of his approbation, obedience to his will, confidence in his wisdom and mercy. When religious truths are accompanied with the corresponding religious affections, and thereby influence the conduct, they are called *religious principles* ; and the affections themselves, when they influence the conduct, are also called religious principles. A man cannot be said to have religious *principles*, merely because he believes there is a God, and has right ideas as to his character and dealings. Religious truth may be possessed, without its influencing the heart and life ; and when that is the case, a man cannot truly be said to be a religious man, nor his principles religious. Whatever those opinions and desires are, which influence the dispositions and the conduct, those are our



principles ; and if they are inconsistent with religion, or at least have nothing to do with religion, we are not religious, and cannot be said to live religiously.

It appears desirable to mention these things, plain as they certainly are, because many, it is to be feared, imagine that they are giving their children religious *principles* when they are only teaching them religious *truths*. If these influence the conduct, it must be by their exciting hopes and fears, desire and love : if awe and reverence, love and gratitude, the desire to please, and fear to offend, be not produced in the youthful heart, it is of comparatively little consequence that we teach them to repeat, or even to understand, the most important truths respecting God.

Religious knowledge may exist without religious affections ; and it is perhaps because this distinction is not sufficiently observed, that so many unhappily suppose that religious principle is *easily* acquired, and even that it will come of itself. Where the understanding is tolerably well cultivated, a considerable degree of religious knowledge may be gained by any one without much trouble. We have only to read our Bibles, and we must learn from them the most important truths. We have only to frequent the house of religious worship and instruction, or read such books as are accessible to almost every one, and we shall be able to gain pretty clear and accurate views as to the

import, and extent, and connection of those truths. All this is very useful, and it is an excellent foundation for right affections; and it serves to strengthen and enliven them, where they have been formed: but all will not do without the affections themselves.

Perhaps it may be truly said, that a young person, of a good understanding, and a ready retentive memory, may gain, by a day's instruction, an acquaintance with all the grand leading truths of religion. But will any one affirm, that thus the love and fear of God may be acquired, as habitual affections of the mind; that thus they may be made actuating principles of the conduct? Daily experience must convince us, that it is only by careful and long-continued cultivation of those affections, that we can give them sufficient power to enable them to regulate our conduct and dispositions; and this even where they have happily been early and successfully implanted by wise and religious parents and friends: and experience must convince us how difficult this cultivation becomes, where it has been early and long neglected; and this in proportion to the degree in which it has been neglected, in proportion to the degree in which our prevailing habits and dispositions are consistent or inconsistent with religious principle.

§ 1. *Communication of Religious Knowledge.*

WITH respect to the communication of religious knowledge, the business of parents is, in

the early stages of education, comparatively plain and easy : indeed the chief danger lies in attempting to do too much. The progress of the understanding is necessarily slow ; and as much injury may be done by endeavouring to hasten it too much, as by suffering it to go on without direct cultivation. We must, therefore, aim to proportion the communication of truth to the faculties of those who are to receive it. The most important truths respecting the attributes and dealings of God are the most simple ; and though even these cannot be fully comprehended by a child, yet they can be so far understood as to lay the foundation of religious affections and of religious conduct. It may not be desirable, in the earliest periods of instruction, to communicate all those truths together, or to dwell long at a time upon them : opportunities too should be chosen, when the little mind is alive and active, but at the same time disposed for thought ; but they should be frequently chosen. When once some notions respecting God have been introduced into the mind, they should not be allowed to escape, nor to lie unemployed, but should often be repeated, and connected with various other thoughts which naturally lead to them, and particularly with those which are pleasing, and likely of themselves to be repeated. For instance, children should be taught, when any observation of their own leads them to it, that it is God who keeps us alive, that it is God who takes care of us,

that he made the different objects which attract their attention, that it is he who makes the leaves and the grass grow, and the fields look beautiful, &c. Need we apologize for this minuteness? If it should prove useful to any of those respectable mothers who are endeavouring to give their children early religious knowledge, or to any of those who may hereafter fill that important relation, we are satisfied.

Perhaps before any ideas respecting the Supreme Being are introduced into the mind of a child, circumstances may have led the parent to speak to him of "the good Jesus." Most persons who have access to books, have opportunities of showing their children pictures of the gospel history; and though these may not suit the taste or understanding of those whose minds are cultivated, yet if they are tolerably correct, they have a very important effect in giving distinct and vivid conceptions respecting our Saviour, and thereby produce an interest in several circumstances related in the Gospels, which may be made intelligible to a mind scarcely capable of receiving the idea of God. But when a child has been taught the leading truths respecting God, then the chief truths respecting Jesus should be connected with them: for instance, that he was sent by God to tell us that we shall live again, and to teach us what God would have us do, how we may please God, and what will displease him. If we do not think it necessary to go beyond the plain declarations

of our Saviour himself, in relation to his nature, little or no difficulty can attend our instructions respecting him : they may be made intelligible and interesting to those who are too young to form any very distinct idea respecting the Supreme Being, and at the same time will tend to aid the recurrence of the thoughts of God, when these have been formed.

Children at first, (commonly if not always,) conceive of God as having a human form; but though this can scarcely be prevented, and may not be injurious in the earliest periods of their religious culture, yet we ought to avoid fixing the idea in their minds, by any visible representations of the Supreme Being. We have seen such representations; and however unexceptionable in themselves, (which all are not, for some are calculated to destroy devotion,) we are satisfied that they ought not to be left in the way of children. The use of them may aid the conceptions in the first instance, but they will afterwards have a directly contrary effect, and they must impede the refinement of our ideas. Our aim should be, to proportion our instructions respecting God to the understandings of our children; and we should therefore at first confine ourselves to the most simple and impressive truths; but it should always be our endeavour, though we cannot communicate the whole truth, to give them nothing but the truth. Children will form imperfect and incorrect ideas, which will be to be gradually sup-

plied and corrected afterwards ; but, if possible, an express declaration on the part of the parent should never be such as must be, or ought to be, rejected, as the understanding becomes more matured.

When and how shall we begin to teach our children respecting God? has, we doubt not, been the solicitous inquiry of many religious parents. “ To feel the full force of the idea of God,” says Mrs. Barbauld, in the preface of her admirable, and indeed invaluable, Hymns, “ a child should never remember the time when he had no such idea ;” and in this sentiment we cordially agree. As soon as the understanding of a child appears sufficiently unfolded to form some notion of the inspection and agency of an unseen being, the first opportunity which presents itself should be chosen, and a few impressive thoughts introduced, which afterwards, in all probability, will often excite the inquiries of the child, and lead on to the gradual communication of all that is necessary. At what period the understanding may be expected to be thus unfolded, cannot, we imagine, be exactly specified ; but it will probably be found to be before the age of three or four years. Nor can any definite advice be given respecting the mode of first introducing these thoughts ; but if a parent be sufficiently desirous of finding opportunities, they will not be long wanting, particularly in reference to the younger children.

There can be little doubt that the best mode of early religious instruction, is by conversation; and that, in almost every period of it, this should, as much as possible, be encouraged, provided that care be constantly taken, to make it consistent with the reverence with which we should always think and speak of God. But it will seldom be long after a child has learned something of God, before he is able to read respecting him. His attention should then be led to some of the most impressive and interesting passages of the Bible, with which parents should also make themselves familiar : and perhaps not long after it may be desirable to lead him to learn some of the most striking expressions respecting the attributes of God ; such for instance as are contained in the 103d, 139th, and 145th Psalms.

In this state of religious instruction, some of Mrs. Barbauld's hymns may be advantageously read, and perhaps committed to memory ; as also some of Dr. Watts's, either in the state in which they were left by the author, or as altered by later editors (according to the views of the parent) ; and for the same purposes, we cannot but mention a very superior little publication, entitled *Hymns for Infant Minds*. Many of these hymns are in every respect unexceptionable, containing simple, affecting, and often elegant statements, of the fundamental principles of piety, and of Christian truth and duty in general ; and the rest may, in private use, be

either altered, or omitted, at the discretion of the parent. They proceed, we believe, from the same source as "My Mother," the delight of affectionate children, and (except the last verse) truly excellent in itself, and in its effects on their minds.

About the same period, (which will probably be about four or five years of age,) the plan of catechizing may be advantageously begun. A first catechism should be very short, and as simple as possible. The grand advantage of this mode of religious instruction is, to lead to conversation, and to the gradual explanation of the more usual terms respecting religious truth and duty, which will essentially contribute to prepare the way for farther information. "It is objected to catechizing, (says Dr. Priestley, in the preface of his Catechism for children,) that, in this method of instruction, we teach children the use of words, before we can possibly give them adequate ideas of their meaning; and therefore, that we only lead them to entertain a confused and wrong notion of things. But this is, in fact, the case with almost every word a child learns; and there is no remedy for it. Children learn all words mechanically, by imitation; and from the same principle, will even repeat them in connection, with other words, long before they have any tolerable idea of their meaning, as may be found by questioning them about the words they use. But by using them themselves, and hearing other persons use them,



in a great variety of connections, they learn their true sense by degrees. This, however, is always a work of time. Besides, an imperfect knowledge of things is often better than no knowledge at all. In this case, if a child do but entertain a very imperfect idea of God, of his duty, and of a future state, he will get such ideas as will be of some use to him at present, but of much more use as he grows up ; and they will be of much more use then, for having been impressed early."

We are decided advocates for the early employment of the memory in the acquisition of religious knowledge ; and in laying up a store of devotional compositions and expressions. The full force of what is thus acquired cannot be understood at the time ; but such expressions serve as a bond of association for the ideas derived from future impressions, and make these more practical ; and at the same time prepare a fund of the most valuable and interesting occupation for the mind, when, from weakness or depression, the higher intellectual faculties cannot be exerted. On this point, however, we have already offered some remarks in the chapter on *Memory* in *INTELLECTUAL Education* ; and we shall only observe, that from our own experience we feel confident that such occupations need not, in any way, impede the pleasures of childhood. "Children who are properly trained," says Mr. Edgeworth, (Prof. Ed. p. 91.) "employ their thoughts on serious subjects, without being

urged to it." We have known the voluntary (and indeed unsuggested) repetition of Dr. Watts's little hymn, beginning "Great God, to thee my voice I raise," (in a tone of serious sweetness, simplicity, and quiet enjoyment, which we shall never forget,) cheer a wakeful hour of the night, when the little creature (then between five and six years old) could not have any impression to destroy the feeling of solitude, and soothe to a tranquil composure, which made her say, when spoken to by her parents from an adjoining room, that she was very happy. Such circumstances should never be made the subject of commendation to a child; but we need not say, that they reward the parents' efforts and solicitude, as the early promise of moral worth.

Children cannot be too familiar with the historical parts of the Bible: and with those other parts which will assist in cultivating their ideas with respect to God and duty. To give them a few general notions of the scripture history, they may learn some short historical catechism (*e. g.* Dr. Watts's, either in its original or altered state); and when they are old enough to understand a regular abridgment of the Bible, a simple and correct one, (such a one, we should say, as Mr. Turner's,) will be found of great service in connecting together the separate narratives which they read or hear.

It will also be of great importance, that parents should do what they can to enable children to understand what they read; and here they

will find the knowledge which they have themselves acquired, from various sources, in the earlier part of their lives, of singular advantage to them. If unhappily they have too much neglected the acquisition of such knowledge; still if they are in earnest in the work, they will avail themselves of any opportunities which they may have of gaining the requisite information; and perhaps it is not one of the least advantages attendant upon this branch of religious education, that it makes a parent's own knowledge more complete and practical.

In the early periods of religious instruction, the object must be to communicate knowledge gradually; in the later periods, to cultivate such a taste as will lead young persons to seek for themselves the sources of knowledge. If the cultivation of the religious affections go hand in hand with the communication of religious knowledge, some interest will be felt in all religious knowledge which is intelligible; and the field is so wide and interesting, and valuable and instructive books are now so much in the power of every one, that if a young person have acquired that taste, and it is sufficiently countenanced on the part of the parents, particularly by early habit, the leisure of the Lord's day at least will seldom fail to be given to the pursuit of religious knowledge.

• It is of great importance in early religious instruction, that we should not attempt to ex-

plain to children what is beyond the actual state of their understandings ; but accustom them to wait patiently until their minds are more advanced. If parents sufficiently possess the confidence of their children, they will be readily satisfied when they are told, with respect to any difficulty, that they cannot understand the subject now, but that those who are older, and know more, do understand it, and that they will too. Where we can make them fully understand the reasons of our own conduct, or the reasons of what they know of the dealings of God, this should be done ; and their inquiries should be encouraged : but even with respect to our own plans and injunctions, they must often exercise confidence and submission ; and it is wise early to produce the same with respect to the dealings and commands of God. They can, in some cases, be made to perceive that they now understand what they did not at some past period ; and still more easily, that they can themselves understand what their younger brothers and sisters cannot.

As they advance in observation and understanding, and make inquiries with respect to the providence of God, it will sometimes be necessary to go further, and impress upon their minds the idea that there are some things which we ourselves, and even the wisest of mankind, cannot fully understand, but that in heaven we shall know more, and shall understand what we now cannot. To keep up a disposition to research and inquiry, is highly important ; but it

is also important so to regulate the understanding and imagination of the young, that they may be prepared for difficulties ; prepared to expect that in the works and ways of God they shall meet with what they cannot understand ; to feel confidence in the grand truths of religion, though accompanied with difficulties ; and to obey even where they do not see the reasons of the commands of God.

Though religious belief must, in the early periods of life, be chiefly founded upon authority, yet we ought, as circumstances permit, to render it rational, by showing the grounds of it. The convictions arising from early education, founded solely on parental influence, are, indeed, often as effectual in regulating the conduct, and so far as valuable, as those which are the result of individual examination ; but it will too often happen, in this age of inquiry, that where this is the only foundation, those convictions will easily be shaken, especially where they oppose wrong dispositions. Important truths, of the just foundation of which we are ourselves firmly convinced, on patient examination of their evidence, should be early instilled into the mind, even when the grounds of them cannot be shown ; they will indeed to a certain extent be prejudices, but so are all the convictions of children, excepting those which they derive from the evidence of their senses.

It is a part of the wise ordinations of Pro-

vidence, that before the understanding can properly exert itself, a lively belief may be formed in truths of importance for the conduct of life; and by producing that belief, we not only do what is necessary for the right direction of childhood and youth, but we in reality give the best preparation for what is emphatically called a rational faith. And this will be easily formed, if we have been careful to communicate truth only. The proofs of the being and attributes of God may be made intelligible even to children. They may early be taught some of the grounds of our belief in the divine authority of Jesus Christ; and at a subsequent period, of our belief in the genuineness of the Scripture. As they advance in life, books may be put into their hands, which will most materially assist in forming a rational conviction; and in this connection we cannot but strongly recommend, as universally unexceptionable, Paley's *Evidences of Natural Theology* and of *Christianity*. And if parents, with a view not only to their own improvement, but to the improvement of their children, would make these books familiar to themselves, they would thus obtain the power of communicating to them, at comparatively an early age, the grounds of their belief, and give to their conviction of the most important truths, a firmness which nothing could afterwards shake.

We cannot flatter parents by saying, that the religious instruction of the young can be conducted without steady efforts on their part;

but their duty is plain, and their reward will be great. Notwithstanding the circumstances and the fashions of the times, one day does in a great measure remain our own; and we earnestly wish that parents would have the firmness to make its employments and pursuits such, that that day, at least, may bring with it the expectation and desire of religious instruction. This is taking the most unfavourable case; but a mother, and it is from maternal influence and exertion that we must expect most in the early periods of education; a mother, if not immersed in the occupations and pleasures of life, will often find opportunities of giving religious instruction, and of strengthening the desire to attain it.

### § 2. *Cultivation of Religious Affections.*

IN a former chapter of this Part, we spoke of the filial affections as the best foundation for the religious affections. Where love and gratitude and submissiveness, have been formed towards the earthly parent, they will easily be transferred to our heavenly Father. Where these, from any cause, are wanting, they can only be gradually supplied, as the understanding and conscience open, by the same impressions with respect to God, by which they are produced with respect to the parent. The religious affections will often be found to bear a great resemblance, in their peculiarities, to those of the filial affections; and this is particularly the case with respect to the

disposition to obedience. We have no hesitation in pronouncing submissiveness to parents to be, very generally, almost an indispensable requisite to the early formation of that disposition to obey God, which is the object of all religious culture, and without which the most lively affections are worthless. If a child love his parents, if he even fear them, it does not necessarily follow, (and the contrary too often happens,) that he has the habitual disposition to obey them; and if love and fear exist towards his parents, without that disposition, they will not in all probability early produce it towards God; and if they do not early do it, they too seldom will at any future period.

Where filial love has been produced in the mind of a child, *love towards God* will go hand in hand with an acquaintance with his goodness in its various forms. Before the understanding of a child is sufficiently unfolded to form some notion of the inspection and agency of an unseen being, (which appears to be the proper period for the commencement of religious instruction,) there will be feelings in his mind connected with the expressions *good, kind, doing good, taking care of, &c.* Suppose a mother, when first communicating some knowledge of God, speaks to her child of the *good* God who is very *kind* and *good* to us, is always *doing us good*, and *taking care* of us, &c., it is obvious, that the feelings already connected with those words, will become connected with the word *God*, and



with whatever notion the child may form of God; and thus the beginning is made of love to God. We tell our children that God loves us, and is our heavenly Father; and the love which they have towards us, begins to unite itself with the idea of God. Where *we* have ourselves right feelings towards God, they will often influence our tones and manner of speaking; and these, by the influence of our associated nature, call up and exercise similar feelings in their minds, and thus unite them more firmly with the idea of God.

If we are sufficiently in earnest in cultivating the religious affections of our children, we shall find various opportunities of giving them proofs of the goodness of God, suited to the state of their understandings, in the works of nature around us, in the formation of our frame, in the events of life, &c.; and while seeking for these proofs, for the cultivation of their affections, we shall cultivate our own. We shall lead them to think of God as the giver of every good thing. And we shall often speak of him as having sent our Lord Jesus Christ to teach us how to be good and happy. We shall tell them that he loves those who try to please him, by being and doing good. We shall show how much good it does to us, to do what God has commanded us; and we shall often speak to them of that world, where God will for ever make the good happy, happy beyond any thing we can now conceive. As opportunity offers, and the understanding

will bear it, we should explain, as far as we are able, those things which at first sight appear inconsistent with the goodness of God ; and especially, we should lead them to feel complete confidence in the divine goodness, though they cannot perceive that all things are for good. Filial confidence should be early and carefully cultivated towards the parent, and then it will be easily transferred towards God.

Though we should frequently introduce thoughts of the divine goodness, we must be careful to take opportunities for this purpose, when the minds of our children are favourably disposed to the reception of them, when the attention will be excited by them, and thus some impression produced. And, considering how short the time must be, during which the attention of a child can be given to thoughts of an unseen being, we should rather aim at *frequency* of impressions, than at the *long continuance* of any one.

We have only spoken of the cultivation of the religious affections, by conversation respecting the divine goodness ; but it is obvious that this is only one means. The delightful representations of God, which are given in the Scriptures, and all that children read in other books respecting his goodness and mercy and paternal care, and all that they hear to the same purpose in the public services of religion, will, if sufficiently attended to, contribute their share towards the love of God, by calling into exer-

cise the affection which is already formed, and by leaving new impressions which will contribute to its liveliness and vigour. And there are two other most important means, the one is, leading them to express their feelings in prayer to God; and the other, so guiding their conduct and dispositions by precept, discipline, and example, that they may think of God with pleasure, because their own hearts tell them that he views them with approbation.

It will not be necessary for us to be equally minute in showing the formation of the *fear of God*. Nearly the same means of culture must be adopted; but our success will be more sure. Pain affects the mind more powerfully than pleasure; and fear, which springs from pain, is, therefore, more active and easily formed than love, which springs from pleasure. It is, perhaps, impossible, that the fear of God should not spring up in the mind, where tolerably correct ideas respecting him have been communicated. Every thing which is attentively heard or read, respecting the greatness, majesty, power, and justice of God, tends to produce the awe and fear of him; and this is heightened by the declarations of the Scriptures respecting the dreadful consequences of disobedience to the will of God.

While we endeavour early to cultivate reverence and awe of the Supreme Being in the minds of our children, we must, however, be

careful not to heighten it into terror. A due proportion of the fear of God, is, in general, necessary, to render the love of God a steady actuating principle of the conduct; and when properly blended with it, and moderated by frequent recurrence, (as all feelings are, unless otherwise enlivened,) it in reality increases it; but often has the exclusive cultivation of fear been the fertile source of superstition, and of degrading ideas respecting the God of love; and still more frequently has it contributed to destroy the influence of religion, by making the thoughts of God painful to the minds of the young, and thereby destroying all disposition to cherish them.

We remember hearing a person of great piety, benevolence, and amiableness of disposition, express the idea, that in all her endeavours to cultivate the love of God, she continually felt the ill effects of the terrific views of the Supreme Being, which had been early impressed upon her mind, almost to the exclusion of those representations which would have excited love. She was fully convinced of the goodness of God; but fear seemed to overpower her convictions, at least to prevent their exciting their due proportion of love; and the lovely and paternal attributes of the Supreme Being were seldom a source of delight and consolation to her mind. On a heart less pure, and a judgment less enlightened, either superstition or practical atheism would probably have exercised absolute sway.

§ 3. *Formation of Religious Principle.*

It has been more than once stated, that the religious *affections* may exist, even with a considerable degree of vividness, without having much power in regulating the heart and life, without becoming *religious principles*, i. e. *habitually actuating motives*. Our object throughout, in our endeavours to bring up our children religiously, must be to give the affections which we cultivate in their minds towards God, as much power as possible as actuating motives; to give them as much influence as possible over the other dispositions and the conduct. We are not to leave this till the affections, by frequent impressions, acquire great firmness and vividness; but to aim to give them their proportional influence in every stage of their progress. A child who is capable of understanding something of the inspection and agency of the unseen God, who has at all learnt to desire his love, and to fear his displeasure, is capable of being influenced by religious motives. This we know from experience.

That the religious affections may subsist, without properly influencing the conduct, may be understood from what happens in the case where submission has not been cultivated in a child through the false indulgence of a parent. Such a child is frequently found to be very affectionate, and to display a warmth and strength of love which justly delight the parent's heart, and yet

manifests regard to a parent's feelings and dispositions, only where its own little selfish gratification prompts to such regard. In like manner, lively compassion to the distressed may exist, and often does exist, even in young persons, without exciting one active endeavour to relieve. And their religious affections may exist, and even with considerable liveliness, (especially the feelings of love and gratitude,) without acquiring any influence over the heart and life.

Our aim then must be to give them this influence; and in proportion as they acquire it, will the affections themselves acquire activity and vigour. It cannot be doubted that religious *obedience* is the best means of cultivating, supporting, and confirming the religious *affections*: that habitual regard to the will of God, where ideas respecting him are tolerably correct, will always cherish the love of God where it exists, and will gradually produce it where before it did not exist. He who is brought up in the fear of God, (we do not mean slavish terror but reverential awe,) and under its influence has acquired an habitual regard to his will, will not be long destitute of those feelings with respect to him, which the thoughtful contemplation of the Scripture declarations is so well calculated to excite.

The foundation of such regard to the will of God, is to be laid in the mind of a child by forming the habit of filial submission to his

parents ; and where this, to any great degree, is wanting, the difficulties of obedience to the will of God will too generally prevent the formation of that actuating regard to it which is the sum and substance of religious principle. Parents should, therefore, as much as possible, acquire influence over the minds of their children, if from no other motive, with a view to make them religious. We cannot too strongly impress it upon our minds, that habitual filial submission to earthly parents is the best foundation for habitual filial submission to our heavenly parent.

Another point is, that we early accustom our children to consider it as an object of the first importance, that they should do what God commands, and avoid what he forbids ; unfolding to them, as circumstances enable us, the consequences of obedience and disobedience in this life ; but particularly impressing upon their minds the more certain and obvious consequences in another life. Whether we should most excite their hopes or their fears, must perhaps be left to be determined by their peculiar dispositions and habits ; but, without a doubt, both should be employed as occasion directs : and they should, from a very early period, be led to consider it as certain that we shall all live again, and be happy or miserable according to our conduct and disposition in this life. It is not desirable that these motives should be brought forwards too often, for thus they may lose their force ; but on all

occasions where the mind seems capable of feeling their force, and of being influenced by them, then should they be employed.

Where these hopes and fears exist with tolerable strength, (or even where children have learnt the rudiments of religious knowledge, and have been accustomed to desire the love, and to fear the displeasure of their parents,) the idea of God, as the constant witness of all their words and actions, will often produce the desire of his love and approbation, and the fear of his displeasure. This powerfully aids the influence of the religious affections; and the impression that God loves the good, and is displeased with the wicked, should be early produced and frequently exercised. When instances of truth, obedience, kindness, disinterestedness, and the like, in our children, have obtained our own approbation, with our tender endearments should often be connected the idea, that the great and good God, our heavenly Father, who always sees us, is also pleased with them and loves them. When the contrary faults have excited our displeasure, with our reproof or correction, we should occasionally introduce the impression of the divine displeasure; carefully, however, connecting with it the idea, that as they may regain our approbation, so they may also regain the approbation of God.

Further, we should early accustom our children to consider what our duty is. For this purpose, we must make them early and well acquainted



with the practical parts of the New Testament ; often bring them to their recollection in connection with what is right or wrong in their conduct ; and teach them to consider the precepts of Jesus and his apostles as our rule of life, which we must obey if we would please God, and avoid the punishment of disobedience. We should certainly endeavour, where we can, to show them the reasons of the divine commands ; and this more and more as their understanding gains strength ; but let it be obvious to them, that we do ourselves consider it as quite sufficient, if God has commanded us to do or to avoid any thing. Let us, by every means in our power, inculcate the necessity of obedience to the will of God, and form and strengthen the disposition to submission ; and let us habitually cultivate the impression in their minds, that the example of Christ, and the precepts of the Gospel, give us certain information as to the will of God, and that it is our duty steadily to guide our disposition and conduct by them.

It will aid the influence of our Lord's example, if we cultivate as much as possible that love to him, and gratitude for his exertions and sufferings to do us good, which will readily spring up in the young mind from the thoughtful perusal of the Gospel history ; and it will greatly aid the power of religious principle, if we often lead them to consider what he did, or what he would have done in like circumstances with us. For a similar reason, we shall do well to make

them acquainted with other illustrious examples of Christian worth, particularly among the young; and all have one book at their command in which they will find a store of such examples as have, in innumerable instances, been highly beneficial.

Another point of great importance is, that we early accustom children to reflect on their actions and dispositions, and compare them with the Scripture rules of duty. A want of this tendency to reflect on the past, is one cause of that deficiency which we often observe in the power of the conscience, even where its dictates are correct. It should be exercised as soon as our children are capable of recollection and reflection; and it will lay the foundation of a most important habit, if we accustom them, as soon as their minds have made sufficient progress; every evening to think over the conduct of the day. Such an employment, early pursued under the observation of the parent, encouraged, and indeed at first exercised, by parental aid and influence, will have the most valuable effect. It will produce an habitual disposition to self-inspection; it will make duty more thought of, and obedience to duty more an object; and it will, if steadily cultivated, become itself a habit which will retain its influence through life, and effectually prevent that thoughtlessness as to our conduct and the effects of it, which is in the foremost ranks among the causes of disobedience and neglect of Christian duty.

Once more, as soon as our children are capable

of it, we should teach them to pray to God. By praying, we mean expressing to God as ever present with us, the sentiments we have of his being and perfections, the feelings which those sentiments excite, (whether of gratitude, reverence, love, fear, or penitence,) and our supplications for future good. At first it may be necessary to supply our children with words ; if so, they should be simple but expressive, and the whole should be very short. We may by degrees lead them to express their thoughts and feelings in their own artless words, and the more this is done the better ; but whatever means we employ they should be used regularly, and at least daily ; and by our own manner and expressions, we should always make this exercise of the devout affections serious, reverential, and impressive. When right ideas and feelings towards God have been duly impressed, prayer early made habitual, exercised regularly, seriously, and thoughtfully, is perhaps of all the most powerful means, (and a most powerful assistant of every other means,) of cultivating the devout affections, of making them actuating principles, of producing a steady, habitual, reverential regard to the will of him who always sees us, knows every purpose of our hearts, and will finally be our judge. And (at the risk of being thought to have altogether lost sight of the nature of our work) we feel impelled to add, that family worship should go hand in hand with private prayer. Independently of its great

importance to ourselves, there is no doubt that it eminently contributes to impress deeply a sense of religion on the minds of children and domestics, and to aid the influence of its sanctions.

§ 4. *General Observations.*

THE cultivation of religious affections and principles, must be expected to be a work of time; and it should be our endeavour to proceed in it steadily rather than quickly. The growth of affections and habits cannot be forced; and we may, by too great haste and too little attention to the natural progress of the mind, prevent, rather than promote, the influence of religion in the heart. It must be our aim to choose opportunities for this purpose, when the mind is in a fit state for the reception of religious impressions; to seek for them often, and to make our instructions interesting. The point must not be given up because we do not succeed all at once; if some means fail we must try others, employing the influence of religious fear or love, as we find the dispositions of our children require it, but endeavouring, by every means in our power, to give their young minds a permanent bias in favour of religious principle. We must make religion as interesting as we can to them, but never lessen their reverence for it, nor their ideas of the necessity of obeying the divine will.

We must not consider religion as confined to

the affections, dispositions, and habits, which directly respect God, but bearing in mind that every right disposition and habit constitutes a part of it, and contributes to increase its influence, and that every wrong disposition and habit is forbidden by it, and contributes to diminish its influence, we must do every thing in our power to cultivate and cherish the one, and to check and repress the other. Nothing destroys religious principles sooner, than the indulgence of sinful dispositions and sinful habits; and he who would have his child religious, must carefully guard against whatever would lead to them. In the words of the great Hartley, "affectionate parents" should "labour from the earliest dawning of understanding and desire, to check the growing obstinacy of the will; curb all sallies of passion; impress the deepest, most amiable, reverential, and awful impressions of God, a future state, and all sacred things; restrain anger, jealousy, selfishness; encourage love, compassion, generosity, forgiveness, gratitude; excite, and even compel to, such industry as the tender age will properly admit of." These words may be said to contain the sum and substance of religious and moral education; and those who have leisure and ability to study the principles of that eminent philosopher, as contained in his *Observations on Man*, (and especially, as respects our present object, in the *Rule of Life*, which forms a part of the second volume,) will find them of inestimable use in the regulation

of their own dispositions, and the fulfilment of their duties, particularly in that most important charge, the religious education of the young.

As mothers have, in the early periods of education, peculiar influence and opportunity for cultivating the religious affections and principles, we earnestly wish to see them making this a paramount object, cultivating their own affections and knowledge with a view to it, bending their plans of life and their social intercourse as much as possible to it, and regarding nothing short of absolute necessity a sufficient excuse for partial attention to it. And, with the same view, it should be the steady endeavour of all parents to cultivate the understandings and enlarge the minds of their daughters; to teach them the wise employment of their time; to teach them more noble accomplishments than those of show and taste; to implant in their minds, and steadily to cherish, religious affections and principles. While they pay due attention to other branches of knowledge, let them not neglect the knowledge of God and duty: while they acquire those accomplishments that will grace the social circle, and add attractions to goodness, let them learn to set a higher value on, and more sedulously cultivate, the inward adornings of the mind. They should be educated as those who may be engaged in the most important of all duties; they should be so educated, that, should they be called to fulfil those duties, they may train up souls for immortal happiness.

We wish to add, that early attention to the religious education of our children, need not in any way lessen the activity or enjoyments suited to their age. We know this from experience, and can speak with confidence. The little girl; to whom we referred in a former part of this chapter, is as playfully active, and as regularly happy with her dolls, her bricks, her rude drawings, and her out-of-door amusements, as any child we ever saw. If it were not so, we should fear, lest the religious culture she has received should have been premature and injurious: but we see, in various ways, that it directly, and still more indirectly, promotes her little enjoyments, as well as her mental improvement.

We think it proper, however, to observe, that from different circumstances in her situation and early habits, and also, perhaps from her natural temperament, (which originally manifested too much of what may be termed physical sensibility, and which her parents endeavoured to lessen, or at least to regulate,) this child has peculiar tendencies and opportunities for the religious cultivation of her mind; and in a younger child, though by no means without religious impressions and biasses, we have perceived, at corresponding ages, a very material difference in the capacity for receiving ideas, and for forming the rudiments of the affections, respecting the Supreme Being. This we say, lest our remarks should excite any degree of

despondency in the mind of any mother, solicitous for the religious welfare of her children ; and, in this case, we indulge the expectation, which she may also indulge in any similar case, that by a steady perseverance in the use of suitable means, the end will eventually be answered in the communication of correct ideas and right affections of a religious nature, though the latter will of course be subject to those modifications, which arise from diversities in the original tendencies and in the acquired dispositions and habits in general.

It would give us pleasure to conclude this Part by extracting from Dr. Priestley's *Observations on Education*, the whole of the 12th section, in which "the importance of early religious instruction" is argued, with the strength of demonstration, from a "particular consideration of the principles of human nature;" and we cannot forbear quoting one or two passages, and giving a brief abstract of the whole.

After observing, generally, that the impression which ideas make upon the mind, does not depend upon the definitions of them, but upon the sensations and a great variety of ideas which have been associated with them, — and, in particular, that in the mind of a person who has been accustomed to hear and think of God from his infancy, who has been much conversant with the Scriptures, and has lived in a general habit of devotion, the idea of God must have acquired



a thousand associations, forming one complex feeling, which cannot be fully explained to another, and still less communicated to one who has had no such advantages for religious impressions, — this religious philosopher illustrates his observation, by the diversity of feelings, associated, in different cases, with the term *father*, where, nevertheless, the general definition of it must be invariable. He then proceeds:—

“ In like manner, besides those ideas annexed to such words as *God*, *religion*, *future life*, &c. which can be communicated to others by their definitions, there are what are sometimes called *secondary ideas*, or *feelings*, which are aggregate sensations, consisting of numberless other sensations, and ideas, which have been associated with them, and which it is absolutely impossible for one person to communicate to another; because the same education, the same course of instruction, the same early discipline, the same or similar circumstances in life, and the same reflections upon those circumstances, must have concurred in the formation of them. They are, however, these infinitely complex and indescribable feelings that often give those ideas their greatest force, and their influence upon the mind and conduct: because dispositions to love, fear, and obey God have a thousand times followed those complex feelings, and pious and worthy resolutions have been connected with them. On this account, persons whose education has been much neglected, but who begin to

hear of religion, and apply themselves to it late in life, can never acquire the *devotional feelings* of those who have had a religious education ; nor can it be expected that they will be uniformly influenced by them. They may use the same language, but their feelings will, notwithstanding, be very different."

Dr. Priestley then shows, that this is nothing more than what takes place in other similar cases; and next advances some impressive statements, respecting the powerful influence of general *states of mind, turns of thought, and fixed habits*. He then urges the importance of early religious education, from the means its influence affords of reclaiming those who, on the entrance upon the world, may have thrown off the restraints of duty, and from the great loss of favourable opportunities for such purposes, caused by the contrary deficiencies. He shows that through unnatural associations of ideas of honour, spirit, &c. with irreligious and pernicious habits and practices, and of the opposite ideas with some virtuous and religious duties, every thing belonging to strict morals and religion is by many regarded with aversion and contempt ; that, for want of early religious impressions, this turn of thinking may be so confirmed, that nothing in the usual course of human life shall be able to change it ; and that the very things which are the means and incitements to religion and devotion, in previously well-disposed minds, have the very opposite effect on others. This he illustrates and

confirms by additional considerations ; and concludes,—

“ The plain inference from all this is, that *if we wish that religious impressions should ever have a serious hold upon the mind, they must be made in early life.* Care, however, must be taken, lest, by making religious exercises too rigorous, an early aversion be excited, and so the very end we have in view be defeated.”

This inference, we are fully convinced, is alike sanctioned by the soundest views of human nature, and by extensive and enlightened experience ; and upon it, our preceding statements rest for their justification.

## PART III.

### *PHYSICAL EDUCATION.*

**P**HYSCAL Education, is that branch of education which respects the care and culture of the bodily powers, considered in reference to their subserviency to the mental powers, and the influence of the state of them upon the mind. As already observed in the Introduction, the organs of sensation must have vigour and sensibility, in order to bring the system of thought and feeling into its due state of perfection, both as to comprehensiveness and vigour, and as to proper direction : and much of intellectual improvement and moral culture depends upon the state of the muscular and nervous system in general. The education of the human being, as far as respects these objects, may be termed *physical* ; and by physical education, therefore, we understand that series of means by which the external organs of the mind, the organs of sensation, and the muscular and nervous system, so far as the mind is directly concerned in their operations, are to be preserved in a sound and healthy state, and improved in activity and vigour.

When we consider the influence of the body on the mind in its greatest extent, we are fully aware that whatever affects the health and vigour of the body, may, with strict propriety, be regarded as an object of education; and in this point of view, the whole treatment of infancy, childhood, and youth, in respect to health, whether its continuance or restoration, might properly come under the head of physical education. But in the passage above referred to, we have expressed our intention not to encroach upon the science of pathology; it would lead us into a field by far too extensive for our limits, without affording any material aid in the object we have in view. The judicious mother may learn much from books on the diseases of infancy and childhood, which will operate by way of caution and prevention; but we strongly recommend her not in general to undertake herself the management of those diseases, but to obtain good medical advice. We do not doubt that the parent who has a tolerable acquaintance with the nature of the bodily constitution, and has had the advantage of much experience and observation, will often be the best physician for her children: but there are few who would not be benefited by the advice of others in all cases which may permanently affect the health; and, in general, by far the safest and best way is, early to call in that aid which medical skill may sometimes effectually afford, without tampering with the constitution by the use of powerful

remedies, or even of common ones too frequently. Still, however, we are satisfied that the judicious mother may derive from books much important information respecting the medical treatment of her children, particularly in the early periods, and in the way of *prevention*; and we may be allowed, as we go along, to recommend one work which we have reason to believe of great value, *viz.* Underwood on the Diseases of Children. In mentioning this, we are at the same time aware that much that is valuable may be derived from Moss, Hamilton, Seyer, &c.

While we are referring, as we frequently have done in the two preceding Parts, to the mother's share in early education, we feel astonished that the most important objects are so much neglected in the education of the female sex. Were they generally educated with a specific view to their afterwards filling some of the most important relations of domestic life, the next race, or, at farthest, that which follows, would be, without example, wise and good. If such were the views adopted in education, it would then be a primary object to cultivate their *understandings*; to give them solidity, accuracy, and comprehensiveness of judgment; and to store their minds with that correct and important information, which would enable them, in their turn, to train up their own offspring, or the offspring of others, in that way which would give them the greatest probability of being vigorous, healthy, and active in their bodily powers, and lay the best foundation for

intellectual and moral excellence. A woman may not be a wife or mother, but she can scarcely fail, if properly prepared for those relations, to be led, in some way or other, to fill situations in life, bearing considerable resemblance to them in their effects on the improvement and happiness of others.

In *MORAL Education*, near the commencement, we have referred to the intimate connection which exists between the cultivation of the moral and intellectual powers. In fact, neither can be neglected without serious injury to both ; though the influence of moral education upon the culture of the understanding, is decidedly the greatest and most extensive. Physical education, in like manner, bears a close connection with the other branches ; and, indeed, it lies at the foundation of both. But it can seldom, if ever, be necessary to make it an object *altogether* independent of the culture of the mind ; and if pursued solely in reference to the animal health and strength, there is no doubt that the seeds of their destruction will often be sown, by the very means which are employed to promote them. This is a truth which may, at first sight, appear rather paradoxical ; but we leave it, with full confidence, to the consideration of the judicious observer, who will find it more particularly true with respect to boys.

We are perfectly disposed to admit that the care of the bodily health should be a primary object in the early periods of education ; and we

are certain, that by making this, in a proper manner, a primary object, the ulterior ends of education will be best accomplished : but then it should be pursued with a view to those ends ; and if it be not, it will itself, in all probability, defeat its own purpose. An unrestrained mind in a vigorous body cannot fail to be eventually a slave of the body. In subsequent periods of education, mental and moral culture may, and must be, the leading objects ; but they too will, in a considerable degree, defeat their own ends, if pursued without reference to the bodily health and vigour. We would by no means intimate that debility of body, or extreme physical sensibility, is *necessarily* attended with ill effects on the moral and intellectual system. Under judicious management, they often have led to high degrees of moral worth, and have not prevented very great progress in mental culture ; but their general tendency is, on the one hand, to produce debility of mind, and the moral qualities connected with it, cowardice, meanness, &c. ; or, on the other, that extreme sensibility which will either speedily consume the powers of body and mind, or sink into selfishness of the most injurious kind, because it often wears the garb of benevolence.

Whatever be the nature of the immediate organs of the percipient principle, there can be no doubt that they depend greatly upon the bodily system. Whatever be the nature of the organization upon which sensation, retention,



association, memory, and imagination depend, it is indisputable, that it is most intimately connected with the material organization which is connected with any of the operations of the mind. As far as the judgment depends on these subordinate powers, this also must be affected by whatever affects them. Taking the term in its widest sense, the memory is necessary to the judgment; it supplies it with its materials for discrimination, comparison, &c; so that without it there could be no exercise of judgment: and if there be a deficiency in the calls for this exercise, whatever "high capacious powers, lie folded up in man," however great the natural capabilities of the mind, they never can be properly and fully evolved. That the elementary powers forming the memory and imagination, are very greatly dependent upon the body, is a point so well ascertained, that we may assume it as a fundamental position; and the close connection, therefore, between the culture of the understanding and a sound and vigorous physical system, follows at once as a necessary consequence.

We consider it as an established truth in mental science, that sensations are the rudiments of all our mental pleasures and pains, and also of all our intellectual ideas, except those immediately derived from consciousness. We do not neglect the direct influence of the understanding in aiding, modifying, or restraining the operation of the associative power on the relics of

sensation : but however great this influence, the above statement is no less true ; and we think it an important truth. We have, however, already said enough on this fundamental position, and we shall, therefore, only add here, that the business of physical education, as we have defined it, is, to keep not only what are generally known by the appellation of the external organs of sensation, but the whole muscular and nervous system, in a sound and vigorous state, or to bring it into that state ; and this, not only with a view to the health of the body, but also to the intellectual and moral welfare, — in other words, to the worth and happiness of the individual.

The capacity of sensation may, no doubt, depend upon the peculiarities of the mind itself, of the percipient principle (whatever that be) ; but without resorting to an opinion which probably can never be proved, we see enough in the diversities of the bodily organs of sensation, taken in all its varieties, to account for all the known diversities in *sensation*, (considered of course as distinct from perception) ; and we, therefore, do not hesitate in the belief, that this elementary principle of the mind depends upon the corporeal system. How far this is the case with respect to association, considered as distinct from sensation and retention, we have no certain means of ascertaining ; but various facts lead to the belief that it is to a very great extent. The power of retention, there can be no doubt, depends greatly upon the state of the corporeal

system ; and, indeed, the statements of different writers respecting the influence of the bodily state on the memory, may be applied partly to the associative power, and partly to the power of retention. Altogether, however, there is no room for reasonable doubt, that the elementary powers of the mind, by which almost the whole of its furniture of intellect and affection is acquired, depend in their original operation upon the state of the physical system, and are modified by it through life. Indeed there are few who by the influence of external causes or of their own voluntary efforts, are able to prevent that influence.

We are fully satisfied that there are decided original differences, not only in the powers of sensation, retention, and association, but even in the judgment ; and probably the three former are, by their very nature, directly dependent upon original peculiarities of the physical organization, the varieties of which, if we may judge from external appearances, are indefinitely great. But we see no reason to doubt, that the defects or exuberances of all of them, may be considerably, though not entirely, corrected by direct or indirect culture ; and that this must be done, in the first instance, by means of physical education. If there be an excessive degree of physical sensibility, the object must be to lessen it. In all probability, when the body is healthy, there seldom, if ever, is too little, as far as respects the mere capacity of pleasure and

pain ; but in reference to the acquisition of intellectual ideas, the organs of sensation often admit of great improvement in the power of receiving and conveying to the mind the rudiments of knowledge. However, the grand point is, if possible, to make and preserve the body sound and vigorous, in that state in which "life is felt in every limb:" presuming that the influence of this state upon the mental and moral powers, if accompanied with a proper attention to their culture, cannot be otherwise than beneficial ; and that the contrary must often be highly prejudicial : directing the attention to the supply or correction of the influence of the body on the mind ; and in all instances aiming to make the degree of muscular or nervous health possessed, as beneficial as possible in its effects on the internal furniture of intellect and affection.

Considering the mutual dependence of the body and the mind on each other, and (from the little which we have stated on the subject, and other circumstances which will readily occur to the intelligent reader,) the intimate connection which exists between physical, and intellectual, and moral education, it will scarcely be expected that we shall be able to draw a minute line of distinction between these branches of our subject : indeed we shall find it less practicable here than in the former Parts, (in which, however, greater minuteness than our plan admitted, would have brought their connection

more forcibly into view); nor shall we attempt to preserve such distinction. Our leading object will be, — the education of the body; but as it should always be pursued with a view to its influence on the happiness, and on the development and culture of the intellectual and moral powers, we shall take it without any very nice discrimination, which in our apprehension would be wholly useless and impracticable. In several instances we shall be led to state considerations most closely affecting moral education, in consequence of their intimate connection with our immediate subject; but we doubt not that, in general, this will be seen to be predominant in almost every portion of this article.

The great point clearly is, to preserve, or to produce, that health and vigour of the bodily system in general, and that soundness and susceptibility of the organs of sensation, which powerfully contribute to intellectual and moral improvement, as well as to the happiness and usefulness of the individual.

We shall not find it necessary to enter very minutely into detail on the means by which these objects are to be effected. The education of the body, where there is no excess of refinement, or perversion of false philosophy, — where, in short, it is left to the guidance of good sense under the influence, not of parental anxiety but of parental care, — can seldom fail, in ordinary cases, if the basis of a good constitution previously exist, to go on successfully: and in ex-

traordinary cases, it requires the aid of what we cannot attempt to supply, — medical skill. Much information, too, may be derived from books which are accessible to most parents ; and as we are more desirous of making our pages the vehicle of useful truth, than of striking novelties, we shall freely avail ourselves of that information, where it appears to us just and important. In this object we have found a work, entitled “The Parent’s Friend,” of considerable service ; and as we were not acquainted with it when engaged on the preceding Parts, we wish now to introduce it to the notice of our readers. It consists of “extracts from the principal works on education, from the time of Montaigne to the present day (1802), methodised and arranged, with observations and notes by the editor.” As the opinions adduced are sometimes in direct opposition to one another, and still more frequently in their connections and consequences, it may perplex those who are not accustomed to think and judge for themselves, but to those who are, it will afford many useful hints, and much valuable information ; and by observing the variety of opinions on subjects, which, at first sight, may appear of obvious and easy decision, it will lead to more extensive examination, and leave the mind more free from the undue influence of authority, in a case in which the judgment alone should have the predominancy. We shall be indebted also to that singular work, “The Light of Nature pursued ;”

and though we know not how to give an indiscriminate recommendation of Dr. Beddoes's Hygeia, yet we cannot doubt that the judicious parent may derive from it, as we have done, many valuable observations, which may be of singular use in the work of physical education. In one division, Dr. Currie's Medical Reports will supply us with some very important observations. When we have made such use of any of these writers, as appears to require acknowledgement, we will specifically refer to them. — We will begin with the following quotation from Search, which will give the reader a specimen of the author's peculiar style, and at the same time convey some very useful principles in the conduct of this and other departments of education.

“ It is very material whether this principle (parental affection) be left to operate at random, solely by its own impulses, or guided by judgment and discretion. If due consideration be had,” children “ will not be regarded merely as play-things for the parents to divert themselves with, or show about among their friends and visitors, to remark how tall, how lusty, and how lively they are; but as an important charge committed to our hands, as our nearest neighbours, whose fortune in this world and the next depends upon our management; which, therefore, deserves to be esteemed a serious affair, and to be made the object of our constant attention. For *the constancy of the application is of more consequence than the vehemence of it*; as a

little negligence or indiscretion will overthrow the good effects of many cares. People are apt to be prodigiously anxious for their children by starts, just when it comes strongly into their heads, and then think no more of them for long intervals afterwards. In their serious moods they collect treatises of education, in hopes to find a secret there for becoming excellent managers by the bare perusal; but these aids at most can only direct them, in some particulars, how to apply their industry, but can never infuse it: they must draw this principle from their own fund, and have gotten an habitual diligence, before they become qualified to reap any benefit from the observations suggested to them. *It is not a set of rules, how complete soever, but a steady vigilance and readiness to seize every opportunity of practising them, that must do the work.* Where there is the latter, it will go a great way towards supplying deficiencies in the former: for we see people, with very little knowledge or judgment, succeed well enough for common use, by an assiduous application of such judgment as they have; and there are more errors committed in the world through negligence than ignorance."

We fully agree with this singular writer, that the physical education of a child may be considered as commencing even before its birth. How his moral welfare and happiness are affected by his being the offspring of an illicit connection, the reader may see well delineated in the Light



of Nature pursued, if his observation do not furnish him with abundant proof. This we shall not extract or abridge, but will quote another passage, bearing more directly upon our immediate object.

After having made some excellent observations on the duty of exercising prudence in forming the conjugal relation, and of giving some little consideration "what other parent we give our children, upon whom their future health of body and mind is to depend jointly with ourselves," he proceeds: "But happiness is made up of many ingredients, requiring forethought to provide for them; and if any principal ingredient be wanting, it will render all the rest of no avail: therefore, it is a cruelty, or at best an unpardonable negligence, when people entail diseases, distemperature of brain, weakness, or poverty, upon their offspring, by unsuitable matches, or provide them with a parent who knows nothing but trifling dissipation and amusement, incapable of steadiness, or consideration, or of helping them either by instruction or example. This is sacrificing their children to their own fond fancy, or the glare of riches and splendour, whichever of the two idols happens to possess their imagination." He does not expect that every thing could be exactly according with our wishes, nor pretend to determine to what point precisely the interest of the parties is to give way to that of their probable offspring; but maintains that this ought not to be overlooked,

as it so frequently is, especially by very young persons. "And if such weight has been given," he continues, "in making the connection, I presume it will not cease to operate afterwards during the time of gestation; but the mother will abstain from such intemperances, diversions, and hazards, as might prove hurtful to the burden she bears, preserving such a steadiness and sobriety of temper, as may secure her against frights and longings; and the father will strive to ward off whatever might excite any turbulent passions, or urge to any improper exercises, which would disturb the vegetation of the growing plant, or vitiate its juices." During the period of gestation, the mother ought, in the most careful manner, to avoid every thing which may produce bodily constraint, such particularly as tight and cumbersome dresses; all the productions of the tyrant fashion, which tend to impede the free developement of the foetus, as well as to render delivery more difficult. She should, for a similar reason, avoid every kind of agitating exercise, such as riding in carriages with rapidity on uneven roads, dancing, lifting or carrying heavy loads; in short, all fatiguing employments whatever.

Among the predisposing causes operating powerfully to check the processes of physical education, may be mentioned early marriages; where the mother, especially, is not arrived at that period of bodily vigour, which may give her offspring a common chance for health, nor

her mind at that period of maturity which may enable her, with advantage, to discharge the duties of a wife and a mother. "Be silent for two years," is somewhere mentioned as the judicious advice of a young lady to her lover; and it would often be indeed for the happiness of the parties, as well as for the welfare of their families, if this were given, with the specific view above referred to. If affection would not stand such a trial, neither, in all probability, would it the trials of life.

In pursuing the subject before us, we shall endeavour to bring what appears to us of chief consequence in physical education, under the following divisions:—I. AIR, TEMPERATURE, &c. II. CLEANLINESS, BATHING. III. CLOTHING. IV. BEDS, SLEEP. V. BODILY SHAPE. VI. DIET, &c., TEMPERANCE. VII. MUSCULAR EXERCISE. VIII. EXERCISE OF THE SENSES. IX. SENSIBILITY. X. PURITY.

## CHAP. I.

## AIR, TEMPERATURE, &amp;c.

ALMOST every one now knows, that the atmospheric air consists principally of two parts, one of which, oxygen, is essential to the support of life; that if this were in too great abundance, life would be spent too fast; but, on the other hand, that when there is not a sufficient quantity, (when, for instance, it has been consumed by flame, or by respiration,) the animal system cannot derive, from the portion of the atmosphere which is inhaled, that supply which is requisite to preserve it in a healthy state. In close rooms, where there is a fire, and perhaps several candles, and many persons at the same time consuming the oxygen of the atmosphere, there cannot be a sufficient quantity for the proper supply of each. If the external air is introduced in any considerable quantity into such rooms, unless due means are taken to prevent its proceeding in a current, the effect is usually highly injurious, by the rapid subtraction of heat from the persons who are within the current. In rooms which not only are not properly ventilated, but are also exposed to noxious vapours of any kind, it is impossible that health should be pre-

served or regained. One kind of air, (carbonic acid gas, or fixed air,) which is produced in great quantity by the burning of charcoal, is directly destructive; and if ever charcoal or coak are employed in rooms where there are children; though it would be better to avoid it in every case, it should not be without the utmost precaution, as the carbonic acid produced, if there be not a free circulation of air, will be in the highest degree deleterious, and probably fatal. Carbonic acid is also produced by the burning of candles, and by respiration; so that by this means not only that part of the air is diminished, which is necessary for the support of life, but also another substance is added, which renders it more and more unfit for its object.

These things are perhaps too little attended to, even by the well informed; by the ignorant they are altogether neglected. About nine or ten years ago, it was perceived that a lime-kiln, near one of the public medical institutions in Liverpool, (the infirmary, we believe,) was a cause of great inconvenience to the patients, whenever the wind brought the air from it towards the wards. As lime is employed, with so much advantage, for the promotion of health and cleanliness, it was thought a mere philosophical whim to suppose that the lime-kiln could be injurious. It was, however, prosecuted as a nuisance; and at the Lancaster assizes, the jury were convinced that it was so, by the intelligible, though philosophical, representations of

Dr. Currie, — a man who united in a rare degree the talents for profound research, accurate investigation, and forcible, yet perspicuous, and even elegant expression ; and whose name will long continue to stand high in the annals of philanthropy and medical philosophy. The well-known fact is, that when the lime-stone is being burnt, carbonic acid gas is expelled from it in great quantities, so as to diminish its weight nearly half ; and it was this air which proved so unpleasant and injurious to the patients : on the other hand, the strong tendency of quick-lime to absorb carbonic acid from the atmosphere, is one principal cause of its salubrious effects.

One more circumstance we must mention in this connection, — that carbonic acid gas, being considerably heavier than atmospheric air, will, where it exists in any large quantity, sink to the bottom of the room ; and, on this account, the beds of children should not be placed on the floor. On the other hand, as heated air and (as it appears) noxious effluvia are lighter than pure air at a lower temperature, the most wholesome air will be found somewhat below the middle between the floor and the ceiling. It is from the effect of heat upon the gravity of the air, that a fire, with a moderately open chimney, is productive of very valuable effect in producing a considerable circulation of the air, and carrying off that which has been already deprived of its oxygen. There can be no doubt, that a

room warmed with a close stove, other things being the same, cannot be so healthy as one with an open chimney; and it is, therefore, probable that the recently introduced registers, where the opening is but just sufficient to receive the smoke, will have no beneficial effect upon the health, though they may be more economical of fuel. In rooms for children, the due medium should be observed; but the wider the chimney the better, so long as it does not cause currents of cold air in the room.

This should be carefully avoided, especially in the room designed for the habitation of an infant. Violent inflammatory complaints are often produced by inattention to this circumstance. Among the poor, a breach in the window, or a fissure in the wall, opposite the spot where the infant is usually held, have been attended with serious consequences of this nature; and the same thing has occurred in opulent families, by the shrinking of the sash frame or a board in the floor, or of some other wood work, which has admitted a strong but unperceived current. "The fire-place should be so contrived that even in cold weather a steady temperature of about  $60^{\circ}$  may be kept for the first four or five weeks after birth. The air of the nursery should not be suffered to be below  $50^{\circ}$ ." The heat should be regulated by a thermometer. If the use of such an instrument be not thought superfluous in a hot-house, for the purpose of securing the well-being of an exotic plant, it

should not be thought unnecessary for the regulation of the temperature in which a little being is to be situated; equally tender with an exotic plant, arrived from as warm a climate. Few fathers, when once convinced of the propriety of a *steady mild* temperature, will hesitate to dedicate their most suitable apartment to the health of their offspring. Small nurseries cause many complaints, and many bad constitutions. If the door is kept partly open for the purpose of admitting air, the current is great and injurious; and a fire somewhat too brisk, produces a degree of heat which will aggravate some diseases, and greatly enervate a habit constantly immersed in it.\*

The motion given to infants should at first be gentle, on account of the extreme susceptibility of the membrane which lines their nostrils and air-passages, (the mucous membrane.) It produces a considerable irritation which keeps up the susceptibility of the membrane; and this sometimes lays the foundation of asthma at a very early age, and more frequently a propensity to colds. The use of the cool bath at first, and afterwards of a cold one, is the safest and most effectual method of diminishing this extreme susceptibility, and of habituating the whole body to variations of temperature. For a newborn infant Dr. Beddoes prefers immersing up to

\* (Beddoes, Ess. v.) Here and in some other instances, in abridging from Dr. Beddoes, we have availed ourselves of the abstract in Dr. Stock's valuable Life of Beddoes.



the neck in water at  $88^{\circ}$ . “ In a week the temperature may be reduced to  $75^{\circ}$ , and progressively to  $60^{\circ}$ , at which point we may stop for a twelvemonth.” The severe discipline of washing in spring water, of the natural temperature, should only be gradually resorted to, and never until the strength of the infant is sufficient to resist its chilling influence. When the skin is in a hot and dry state, the body may then be bathed with advantage in tepid water; or the child should be taken into a room without a fire, and gently carried about till it returns to its natural temperature. This, when there is no feverish disease, will soon happen. The same plan should be pursued when it is hot, restless, or uneasy at night, for which purpose it should be taken out of bed. On the other hand, when the extremities are cold and clammy, gentle friction before a moderate fire with the hand, or with a soft flesh brush, is recommended, with the internal use of small quantities of thin animal broth, a little above blood-heat. To this immersion in a warm bath at  $96^{\circ}$  may be added, and repeated, if occasion require, four or five times in the day.—*Beddoes*.

In cold seasons, the removal of children into the open air should not be precipitated. It is better to be content with habituating them to those variations of temperature which different rooms in the same house will at first supply. They should not at first be carried into the cooler room, except when they are rather warm, and

then only for a short time. Where likely to be met by streams of air, the whole head should be covered, allowing sufficient breathing room. They should be rendered hardy, by exposure to a cold calm atmosphere, for a short time at first, and at no time till they are chilled. They should never encounter rude blasts till they can move briskly enough to produce warmth from within, and then only at intervals successively prolonged. “The parents who feel a just confidence in the robustness of their offspring, will do no injury by proceeding with a measured pace. We have access to no river Styx, in which one immersion shall render us invulnerable to the elements.” The superiority of those who have been accustomed to face the severest variations of temperature, to the “inactive fire-side tenderling” in vigour and health, would naturally enough lead to the supposition, that, to endue a young person with these desirable qualities, nothing more was necessary than to expose him sufficiently to the cold. From this prejudice many constitutions have sustained irreparable injury. The true principle is, *gradually to inure the habit to cold*; and a good constitution may thus be enabled to bear severe and long continued cold without detriment: but *as soon as a chill comes on, the process should be suspended*; for in the strongest constitution, “long continued and repeated chills will, in the first instance, enfeeble, and, in the second, bring on a sus-

ceptibility to the operation of the powers that superinduce violent diseases.” \*—*Beddoes*.

A grand cause preventing that invaluable state of the bodily system, which we will term hardiness, is the dependence placed upon external warmth for producing a comfortable state of sensation. It is a fact incontestibly proved, that the continued application of external warmth *renders the living system less capable of being called into strong, healthy, or pleasurable action*. Every muscle steeped in a heated medium, loses of its contractility : every nerve grows languid ; and when excited, acquires a disposition to throw the moving fibres with which it is connected into convulsive movements. Instead of accustoming our children therefore to heated apartments, from which every breath of air is excluded, we should lead them to seek for warmth by exercise, or provide them with it by that kind and degree of clothing which will confine the animal heat, and thus in reality increase it.—*Beddoes*.

Till hardiness has been acquired, and perhaps even after, sudden variations of temperature can scarcely fail to be attended with injurious effects upon the bodily system. This is the chief cause

\* One great source of injury from diminished temperature, is to be found in the custom of bathing or swimming, when too long protracted : but some remarks on this head will come more properly under the next division.

of colds, or catarrh. The inflammatory species of catarrh are not simply owing to cold, but arise from the concurrent, or successive action of cold and heat, or of stimuli equivalent to heat. If the cold to which the system has been exposed was considerable, heated apartments and warm spirituous liquors concur in carrying inflammation to its just height. It is well known that frozen limbs will inflame so as to mortify, if they be not carefully kept from the contact of mediums which are considerably above the freezing point ; and the remedy is to rub them with snow. When the mucous membrane has been chilled by frosty air, it is reasonable that a similar method should be adopted, viz. gentle exercise in an atmosphere not much exceeding the temperature by which it has been chilled, and the avoiding for the day all kinds of heating liquids.—*Beddoes*.

The beneficial effects arising from the exposure of the bodily system to the external air, separate from those arising from exercise, are, in the first place, supplying it with air containing a due proportion of oxygen, which can seldom be obtained in rooms constantly inhabited by several persons unless thoroughly and frequently ventilated ; and next, taking away a portion of the superfluous heat from the body. Hence, though exercise within doors is much better than no exercise at all, yet the bracing invigorating effects of the external air can seldom be thus

obtained, and indeed never, except in a cool room kept well ventilated. When children, therefore, have sufficiently gone through the hardening process to bear it, they cannot be too much in the external air, as long as they are free from chilliness. The dry cold easterly and north-easterly winds, and the dampness so frequent in our climate, on the one hand, and the excessive heats of summer on the other, should certainly excite the parent's caution ; but when the air has sufficient coolness in summer, and is sufficiently dry in the other parts of the year, almost continual exposure to it, with the above precaution, cannot fail to be beneficial to the constitution properly prepared for it. As the acquisition of physical health should be the chief object of the first period of education, the parent should embrace every opportunity of giving his children the full benefit of this means of health.

Regularity in mental employments is of very great importance, and the habit should be early formed ; but the requisite arrangements should be so contrived, as to interfere as little as possible with this most essential point.

It is a well-known and important principle of chemical philosophy, that solids when changing into fluids, and fluids when changing into vapour, absorb heat. And where this is not supplied with sufficient rapidity by the immediate cause of the fluidity or evaporation, the substance un-

dergoing the change abstracts heat from all the surrounding substances, in other words produces a greater degree of cold. It is on this account that, though the atmosphere may be warm during a thaw, the body, when near the melting substance, generally feels chill ; and that the same effect is experienced in damp weather, since the heat of the body produces a degree of evaporation from the damp on its surface ; and the same effect is produced in a greater degree, and often without being immediately experienced, when wet clothes (the shoes and stockings for instance) are rapidly dried whilst they are worn, and at the same time the body not supplied with natural heat by exercise of any kind. Indeed there are few constitutions, unless they have gone through the processes of hardening to an uncommon degree, which can avoid being injured by this common practice. The intense degree of cold produced by evaporation, may be perceived by pumping on the hand, so as to have only an occasional stream of water upon it in different parts : if the hand were kept still in water at the same temperature, much less cold would be experienced. In like manner, if the lower extremities be placed in warm water, and the water be gently agitated, so as to expose part of the wet surface of the leg to evaporation, this part will be found very cold, while the rest is very warm. Those who are much accustomed to observe their sensations, may perceive that even when the water is still, if there be sufficient

warmth to produce evaporation, the part of the leg immediately above that which is immersed, feels colder than the rest, nearly as though there were a ring of metal round it. Perhaps, however, the effect may be most completely perceived, by first standing a little before a quick fire, and then suspending close before one a piece of damp flannel; if sufficiently near, and the heat sufficiently strong to produce a rapid evaporation, the cold produced (in other words the loss of heat) will be very sensibly felt, and might be made evident by the employment of a thermometer.

By attention to this principle, parents will take care, if their children's clothes are wet, that they either keep in some degree of exercise till they are dry, or have them removed; that their skin is well dried after washing or bathing; that their linen is properly aired (not warmed, except for weakly children) before it is put on; and that no clothes should be put to dry in the room in which they live. Inattention to this last circumstance, in the nursery particularly, is a common cause of chill and colds among infants. When we consider, however, how little injury is experienced by alternations of heat and cold in the hands, or by their exposure to damp, how little, too, where the feet are continually exposed to them without the protection of shoes and stockings, and how frequent the circumstances in real life where some considerable exposure

must be experienced; it is clear that caution should not be carried too far; the only point is *that the hardening system be introduced by degrees*, and that those degrees be determined by the previous state of the system, *i. e.* its capacity to endure them. To attempt to carry them on with a weakly child, as rapidly as with a healthy one, would be foolhardiness.

We referred in a preceding paragraph to the injurious influence of the easterly and north-easterly winds in spring. These are not only cold, but extremely dry; and by their dryness alone they must act as powerful refrigerants on moist surfaces. Their effect in producing this diminution of heat is proved by the following observations of the late accurate and ingenious Dr. James Hutton, of Edinburgh. "I used to amuse myself in walking in the fields, by observing the temperature of the air with the thermometer, and trying its dryness by the evaporation of water. The method I pursued was this: I had a thermometer, included within a glass tube, hermetically sealed; this I held, in a proper situation, until it acquired the temperature of the atmosphere; and then I dipped it into a little water, also cooled to the same temperature. I then exposed my thermometer, with its glass case thus wetted, to the evaporation of the atmosphere, by holding the ball of the thermometer, or end of the tube, in which the ball was inclosed, towards the current of the air, and



I examined how much the evaporation from that glass tube cooled the ball of the thermometer which was included. During the summer season, in the dryest weather that I could find, I never sunk the thermometer in that manner, to the best of my remembrance, above two, three, or four degrees. But in a cold east wind in the spring, I once sunk it between nine and ten degrees. It was, I believe, about the month of March or April; the sky was cloudy above, and no sunshine, and the wind was cold to the feeling, steady blowing, but not strong." Hence we perceive, that the superior dryness of the air in March makes moisture evaporate faster than the superior heat of the summer air: and this is independently of all sunshine. It is evident the surfaces along which the dry cold air passes in breathing, must be affected in the same manner as the surface of the wetted glass tube; and these surfaces thus cooled, will be ready to be thrown into intense action by the rays of a powerful sun in a sheltered spot, or beside a brisk fire at home. — *Beddoes*.

If circumstances require exposure to the external air in such circumstances, before the general system is properly hardened, a simple expedient which Dr. Beddoes recommends to adults, where there is a disposition to catarrh, may be employed with great advantage; *viz.* to place a sufficient number of folds of gauze or muslin over the mouth and nose; it will not

only warm the air before it enters the respiratory passages, but likewise give it moisture when the air is dry as well as cold. There are probably few travellers who have not experienced the beneficial effects produced by fastening their comforters over the lower half of the face.

## CHAP. II.

## CLEANLINESS, BATHING.

WE persuade ourselves that it cannot be requisite, in the present day, to urge upon parents the necessity of the strictest attention to the cleanliness of their children. The old maxim, "cleanliness is next to godliness," has a degree of truth, in a moral as well as physical point of view, which it may require some experience in life to perceive, but which observation will completely prove to all who will not absolutely close their eyes to what passes without them. A want of cleanliness is almost universally united with carelessness and indolence. It renders the body susceptible of infection, while the contrary practice affords the greatest security against virulent diseases. There can be no reasonable doubt that cleanliness is one grand cause why the rich escape so much more than the poor from infectious fevers; and that their prevalence and virulence among the poor, are, in a great measure, to be attributed to the want of it in their persons, and in their dwellings, &c.

Personal cleanliness, and cleanliness in the apartments in which children live, should be most strictly enforced; and such a regular system should be early adopted, as may secure this most desirable end. No day should pass, except when

the bodily health is materially interrupted, without a complete washing, not only of the extremities, but of every part of the body; and if this cannot safely be done with cold water, it is extremely seldom that it may not with cool or tepid water. Children should be early accustomed to wash themselves, but it should be under careful inspection, till they have completely formed the habit of doing it thoroughly; and when this is done, it will be as unpleasant to them to omit it, as to some it appears to be to make themselves clean. When past the early periods of childhood, it will often be impracticable to carry on the system of universal washing; but it should be made as general as possible, and for the purpose of cleanliness, as well as of invigoration, the bath should be employed as frequently as domestic circumstances, or the state of the constitution will allow: with respect to the former, by suitable management they might generally be made to bend to the latter.

Bathing certainly ought to be regarded as having a powerful efficacy on the system; and if its effects appear to be injurious, before it is much persevered in, medical advice should be obtained. The advocates for *tepid* bathing seem to have great reason to recommend it as a valuable remedy, or even as a preservative in cases where the constitution is weakly, and has consumptive tendencies; but the facts which they adduce, rather prove it, we apprehend, to

have a stimulating and relaxing influence, than an invigorating efficacy ; and the warm bath at least should seldom be employed, except by medical direction, in reference to the particular case. As our present object is not the recovery of health, but the invigoration of a system which is at least tolerably free from direct tendencies to disease, we will leave the subject of warm bathing to the physician. No doubt, cold also requires caution. Where the constitution has any direct phthysical tendencies, or is peculiarly weakly, it would be rash to expose a child to it ; but we cannot doubt that in other cases, cold, or at least cool, bathing, employed with precaution, and in that way which experience may show to have the most beneficial effects upon the system, has a highly important effect in giving strength and activity, or in keeping up the tone and vigour of those who are already robust.

If the *cold* bath is employed, the system should be *gradually* brought to the capacity of bearing it. There are exceptions to the necessity of this rule : and amongst the ancient Germans, (as at present among the Russians,) immersion in cold water was employed in the earliest periods of infancy : those who survived the experiment, were, without doubt, rendered more hardy by it ; but, in all probability, numbers sunk under it. It is an experiment which no parent ought to try, without a well-grounded confidence in the strength of his child's constitution ; and as the

same effects may be *safely* produced in a more gradual way, it seems to us a risk which few circumstances can justify.

We strongly recommend to the intelligent parent, the perusal of Dr. Currie's Medical Reports "on the effects of water, cold and warm, as a remedy in fever, and other diseases, whether applied to the surface of the body, or used internally." It is a work which can scarcely fail to afford a warm interest to any one accustomed to accurate observations and scientific researches. The 15th chapter, containing "an account of the remarkable effects of a shipwreck on the mariners, with experiments and observations on the influence of immersion in fresh and salt water, hot and cold, on the powers of the living body." must be regarded as a fine specimen of philosophical investigation; and a young person, properly prepared for it by previous information, would find it a highly useful *study*. We recommend this work to the parent, because he will find in it some highly important principles respecting the effect of water upon the animal system, which may be applied with great advantage in a state of health, and which, in those emergencies which sometimes occur in sickness, may be the means of preserving life in his family, or among his neighbours. To enable a person to employ these principles in cases of illness, he must study some parts of the work itself; but we shall select those which will

prove of immediate importance in physical education.

It is to be observed that Dr. Currie applies the term *tepid* to water heated to that degree which is warm, but not hot, to the sensations, which, in the way of *affusion*, is from  $87^{\circ}$  to  $97^{\circ}$ . When the body is *immersed*, it may be applied to water some degrees higher. (Vol. i. p. 69.) "By the term *cool*," he afterwards says, p. 75, "I indicate from  $87^{\circ}$  to  $75^{\circ}$ ;" and as this obviously refers to affusion, we may suppose that *cool* in *immersion* extends from about  $82^{\circ}$  to about  $70^{\circ}$ : but as far as the sensations are concerned, there is no doubt that great variation will be experienced from the comparative temperature of the air, and its bracing effects on the system. The writer of this work recollects finding freezing water produce a sensation of comparative warmth, while immersed for a short time in it; and in the employment of a shower bath, in the winter months, has generally *felt* the water to be warmer in a cold frosty morning than in a mild damp atmosphere, when the water itself must have been of considerably higher temperature.

1. The principle which Dr. Currie lays down respecting the use of the aspersion or affusion of cold water, in fever, will afford a good direction respecting the use of cool or cold bathing generally. It may be safely used "*when there is no sense of chilliness present*, when the heat of

the surface is steadily above what is natural, and *when there is no general or profuse sensible perspiration.*" (p. 17.) For our purpose, the second clause may be changed into — "*when the heat of the surface is not lower than what is natural,*" and the whole will then form an excellent aphorism.

2. The following statement appears to us, from repeated experience and observation, to convey the precise effects of cold bathing, where judiciously conducted. After having expressed his opinion (p. 70), that in some cases the heat is lowered more speedily by the affusion of tepid than of cold water. Dr. Currie adds: "the evaporation from the surface is more copious from the tepid affusion; and on this the cooling of the body very much depends. But this is not all. The tepid affusion is little, if at all, stimulating, and does not, like the *cold affusion*, rouse the system to those actions by which heat is evolved, and the effects of external cold are resisted." It is on this principle that Dr. Currie considers the tepid affusions as a valuable remedy, in a great part of the feverish affections of children.

3. Speaking of the effects of spunging or wetting the body with cold or warm vinegar or water (p. 73), he says: "According to my experience, it is not only less effectual, but in many cases less safe; for the system will often bear a sudden, a general, and a stimulating application of cold, when it shrinks from its slow and successive application." On this principle, which, we are satisfied from various considerations, is



fully applicable to cool or cold bathing, we hesitate not to recommend immediate immersion, either by plunging in entirely, which, with care, can seldom be injurious, or getting in deep at once, and speedily covering the head with water; or, if the shower bath is employed, that the holes should be so large as to allow the water to come through rapidly. Experience will show that this last precaution is of considerable importance. If the holes are small, the sensation is itself unpleasant and continued, and the partial evaporation often produces chilliness. When this is the case, bathing never can be beneficial.

4. The cool affusion "operates as a gentle stimulant, and may be used as a milder form of the cold affusion. Like the cold affusion, *its application should be sudden and momentary, when the object is to increase the tone of the system*, or to dissolve a morbid catenation. When it is employed to moderate inordinate heat, it may be used more slowly, provided it does not interrupt the catenation on which respiration depends." (p. 76.) We are not forgetful of the difference between the diseased and the healthy state of the body; but we see every reason to believe that this, and similar cautions, are applicable to both.

5. "The pernicious effects of cold water applied internally and externally, during profuse perspiration, depend upon the same causes, *viz.* that perspiration itself is a cooling process, under which, when profuse, the heat of the body,

whatever its natural state may be, is sinking; that under such circumstances, we find, as a matter of fact, that it parts with its remaining heat more easily; and on the sudden application of cold, that this heat sinks to a degree which disturbs, and sometimes wholly interrupts the actions on which life immediately depends."

The 12th chapter is one which cannot fail to be very interesting to the general reader. It is entitled "Of the disease that arises from drinking cold liquids, or using the cold bath after severe exercise;" and contains many remarks, which the classical student will find of advantage to him in his researches. Into these we must not enter, but confine ourselves to our present object: including, however, some positions more immediately respecting the use of cold water internally. The general fact is,

6. That the fatal effects proceeding from drinking cold water, in cases where the system has been extremely heated by bodily exertion, have occurred in circumstances, "where the system, after having been much heated and enfeebled by severe exertion, is losing its preternatural heat from profuse sweating, and in general also from the cessation of the exertions, by which this heat was originally produced. Here two powerful causes combine to cool the body; and if, under their operation, a sudden application of cold is made either to the stomach or the surface, the living power will, we know, resist it faintly, and the fatal consequences be

accounted for." Dr. Currie then gives a number of cases, which should be read by the parent to his children, as soon as they are capable of fully understanding them, and afterwards brought back to their memory, as circumstances direct; and the same by the tutor to his pupils. And the parent and preceptor should be acquainted with one simple remedy, which, in cases where the injury has not been too great, may prove effectual in restoring vital heat, namely, "the application of a bladder filled with water, heated to  $110^{\circ}$  or  $115^{\circ}$ , to the pit of the stomach."

7. "There is no situation in which the application of cold to the body, whether to the surface or the stomach, is so safe, or in general so salutary, as when the heat of the body, from whatever cause, is preternaturally great; provided that the body is not already in a state in which it is rapidly parting with this heat, and no disease has taken place in the general sensibility, or in the structure of any of the parts; and that when the body is preternaturally heated, the degree to which cold water may be drunk may be always decided by the steadiness of the sensation of heat, and the tenacity with which the preternatural heat is actually retained. With this observation, however, must be connected another, "that the heat preternaturally accumulated by exercise is held with less tenacity than even the heat in intermittents. It is dissipated by the perspiration that exercise occasions;

and is speedily lost, when to profuse perspiration is added a state of rest. It is then that a large draught of cold liquid is especially dangerous. But while the preternatural heat is sustained by continued exertion, cold liquids may be taken *in moderate quantities*, without producing any injurious effects. They may even, I apprehend, be drunk copiously, without producing suddenly the fatal effects already described : but in copious draughts, they are found oppressive to the stomach during exercise, and excite languor, nausea, and sometimes vomiting."

Dr. Currie afterwards explains the difference between the influence of water taken into the stomach and used externally; which arises, he observes, partly from the weight and bulk of the fluid, particularly oppressive under the constant action and agitation of the voluntary muscles, and partly from the evaporation from the surface being promoted by the immediate access of external air. To these must be added another simple consideration, that where the external application is voluntary, it may be much more readily removed, and its injury checked, than where it is taken into the stomach; and this is of obvious importance. "With these exceptions," he adds, "the operation of cold liquids on the stomach, and on the surface of the body, are analogous in the case of preternatural heat produced by bodily exertion, as in all other cases of preternatural heat. As it is safe to drink cold water, in proportion as the heat from exer-

cise is great and steady; so also is it safe, according to this ratio, to pour it on the surface, or to immerse the body in the cold bath."

8. "In the earlier stages of exercise, before profuse perspiration has dissipated the heat, and fatigue debilitated the living power, nothing is more safe, according to my experience, than the cold bath. This is so true, that I have for some years constantly directed infirm persons to use such a degree of exercise before immersion, as may produce some increased action of the vascular system, with some increase of heat; and thus secure a force of re-action under the shock, which otherwise might not always take place. The popular opinion, that it is safest to go perfectly cool into the water, is founded on erroneous notions, and is sometimes productive of injurious consequences. Thus, persons heated, and beginning to sweat, often think it necessary to wait on the edge of the bath till they are perfectly cooled; and then plunging into the water, feel a sudden chilliness that is alarming and dangerous. In such cases, the injury is generally imputed to going into the water too warm; whereas in truth it arises from going in too cold. But though it be perfectly safe to go into the cold bath in the earlier stages of exercise, nothing is more dangerous than the practice, after exercise has produced profuse sweating, and terminated in languor and fatigue: because, as has already been repeated more than once, in such circumstances, the heat is not only sinking

rapidly, but the system parts more easily with the portion that remains."

From the preceding observations it is obvious, that the cold bath should only be employed where the system has strength to stand the shock; and then its effects can scarcely fail to be beneficial, in invigorating the system, and preparing it to resist the influence of external cold. We recollect the case of a youth, about seventeen years of age, by no means of robust habit, and very liable to colds, who never was so little subject to them, as during a winter in which he persevered in the use of a cold spring water bath every other day. A walk of about half a mile to the bath prepared him for it: he undressed as quickly as possible, plunged once into the bath, and when well rubbed and quickly dressed, on his walk home, he had the most pleasing sensations of vigour and activity. As the system should be properly prepared for the excitement of cold bathing, we deem it an important precaution, at least for weakly children, not to employ it fasting. After a full meal, it can seldom fail to be injurious; but no time can be better than an hour or two after an early moderate breakfast. If this cannot be made convenient, a partial breakfast may answer the purpose. We observe this caution of experience given also by other writers on the subject. "I see no sense," says Dr. Beddoes, "in the common notion, that it is best to bathe with an empty stomach. I would not recommend the

cool bath to a person full gorged ; but it is desirable that the stomach should be in a state of gentle activity, as well as the external surface of the body."

Till the system has acquired considerable vigour, the cold bath should be employed solely with a view to its effects. Children, if the commencement of it is managed with caution, so as not to excite terror, will soon learn to like it, and would willingly stay in it. In summer, when the water has been exposed to the air, so as to acquire its temperature, this may be allowed, but rather sparingly. When boys learn to swim, unless the water be too cold, the exercise they take in it will considerably check its injurious effects ; but there can be little doubt that the practice, so common among boys, of going very frequently into the water, (two or three times in the day, for instance,) and staying there a long time, especially if not constantly employed there in active exertion, has ruined many a constitution. Till young persons have learnt that it is a part of duty, as well as prudence, to take care of their health, and have acquired the requisite information to prevent injury, bathing should never be practised except under the eye of some judicious friend. The morning is, on various accounts, the best time for this exercise, as well as for bathing in general ; and more particularly because the system is not likely to have been exhausted by exertion and profuse heat, and will be able, by

activity in the water, to keep off chilliness. After the first approach of this, no person ought to stay an instant in the water.

The temperature of the water must be an object of considerable attention and caution, before robust health has been obtained. No one can be ignorant that water from a slow flowing river, from the rapid shaded torrent, from an exposed cistern, or from the well or spring, differs very greatly in temperature; and upon the principle, which should not be lost sight of, of hardening the system by degrees, the parent will not begin with water at the lowest temperature, or near it, but go on gradually through different stages of temperature, carefully observing the effects of each, and varying from it accordingly. No precise rules probably can be laid down for this purpose; but what has been already said may serve for principles to guide the judicious.

The difficulty of domestic bathing, except for the very young, has often probably prevented the employment of it. The shower-bath, which every one may have in some form or other, if judiciously employed, will not only answer the leading objects as well as immersion, but in several respects better. The principal cautions in the use of it, respecting the temperature, &c. of the body and of the water, are the same as those for bathing in its more common form. In addition to these, we recommend that the child stand upon woollen, at least not upon the metallic



lining of the drawer, or the wet boards ; that the height from which the water comes, be not very great, in general cases perhaps a few inches is best; that it is so contrived that the water shall come freely and rapidly, when once the course is begun; and that the quantity be not very great. We perceive no advantage, in common cases, for more than a complete affusion.

We are so fully impressed with the importance of this method of bathing, that we shall just give a plan for the most convenient kind of shower-bath. The height may be as great as the room will allow, for the purpose of filling, (say  $6\frac{1}{2}$  or 7 feet.) The frame should consist of four stout pieces of wood, (say 3 inches by  $1\frac{1}{2}$ ), so connected that their outside edges may stand about 32 inches from each other at the floor, and 20 inches at the top. From about 10 or 12 inches from the floor, the bottom of the bath should begin to slope downward from each of the four sides, so as to form a square funnel, to convey the water into a broad but shallow tub below. The funnel must of course terminate sufficiently far from the ground, to admit of the tub being easily removed. About two or three inches from the top of the funnel, some bars of wood should be placed across, on which a small board may be fastened for the bather to stand. The sides and door may be wood or canvas. The former is decidedly preferable; and a clever workman, in making it, will take care to have as few obstacles as possible to the wet draining into

the funnel, and that the joints are well made. We know of no better contrivance than the common top, a tin cylinder moving in a box, pierced with large holes at the bottom, about half an inch in diameter: this, however, need not be nearly so large as it is sometimes made. If the cylinder hold three gallons, it must in general be abundantly sufficient. A grown-up person can scarcely require more than two gallons, and a child of seven or eight not above two or three quarts. But the principal point is, that this top should be so contrived as to rise and fall within the case, for the purpose of adapting it to the height of the bather, and also for the convenience of filling it. Our experience leads us to conclude, that the use of shower bathing is much prevented by the difficulty of filling it, the want of care in its construction, the injudicious use of it, as to quantity, temperature, &c. and the damp chilliness of the place where it is usually kept; and we regret it, because, where the advantages of an immersing bath cannot be obtained, the shower-bath can seldom fail to be a most useful substitute, and often is decidedly preferable.

As to the comparative effects of fresh and salt water at the same temperature, we see reason to believe that the former operates simply by calling into action the animal powers of evolving heat, and by invigorating the surface: the latter has a decidedly stimulating effect, by its influence on the external vascular system. Sea-

bathing has been often found to have a debilitating effect, where fresh water, at least in the shower-bath, has proved very bracing. Where the constitution is strong, there needs little attention to this difference : but among weakly children, sea-bathing should be regarded more than it is, in the light of a medicine.

## CHAP. III.

## CLOTHING.

IN our variable climate, considerable attention must be paid to the nature and degree of clothing, till a sufficient degree of hardiness has been acquired to render such care almost unnecessary : it never can be altogether unnecessary, as long as the present habits of social intercourse are preserved, and as long as persons are subject to the debilitating influence of close heated rooms. But our observations chiefly respect the previous state, in which the system is going through the invigorating process, and among those classes of society where constant exertion in the open air is not employed. Exercise in the open air is undoubtedly the best means of producing animal heat, and next to that, active employment within doors : but as this cannot be constantly going forwards, and continued, frequent, or great chilliness should be cautiously avoided, the clothing should be so contrived, particularly about the lower extremities, as to prevent the internal heat from passing off to the colder air. Preserving the internal heat by non-conducting clothing, such especially as woollen substances, is a much better preservative from chill, than the application of external heat.

The temperature of the room in which children spend their time, should, if possible, seldom exceed 55° or 60°. It should be airy, dry, easily ventilated, especially at the top, but free from currents of air ; and in order to procure warmth in cold or damp weather, sedentary employments should be continually mixed with exercise in which the extremities are employed.

As it really is more difficult to provide exercise for the feet, and they are less employed in the usual occupations of education, it is desirable that they should not only be dry but well clothed ; and, except in summer, we can see no reason why warm worsted or even woollen stockings should not be used instead of the cotton clothing too frequently prevalent. If the feet are kept warm, the body will be usually found to take care of itself. Of course this and every other remark must be employed with judgment ; but we are satisfied from observation and experience that it is the grand point. There can be little doubt that the general prevalence of slight dresses in winter, together with the absurd changes which are too often practised from warm garments in the morning to slight clothing in the evening and heated apartments, constitute one grand cause of the unhealthiness of that class of the female sex, who, unhappily for themselves, live in the walks of fashion.

The general principle should be, to accommodate the dress somewhat to the season. Hardiness should be sought, rather by exercise, air,

general attention to temperature, &c. than by sparing clothing. When it is acquired, let experiments be tried ; till then, parents will do well to give their children such clothing as, without being heavy, cumbersome, or heating, may prevent chilliness, both when engaged in domestic and even sedentary occupations, and when exposed to a cold atmosphere without.

As to the employment of flannel under the linen, we think it of great service where there is a considerable tendency to chilliness, or even to perspiration, provided it does not increase that tendency. But it should be as thin as possible ; it should be frequently changed, and accompanied with a constant attention to the invigorating systems. And certainly it is not desirable to begin a habit so difficult to break, without judicious medical advice. Whatever additional clothing is employed for winter should be left off with caution, and not till the mild weather of spring, (if such there be in our climate,) is fairly set in. A real spring day has often tempted to leave off the winter clothing, and the piercing chill of the next day has caused serious injury. One further caution appears necessary ; after great perspiration, unless the constitution is very strong, the damp clothing nearest the skin should be removed, and the skin well rubbed with dry flannel, or rough linen.

From the first period of infancy the limbs

should be allowed full play; and no excuse can justify the parents who, from a regard to the shape of their children, employ tight clothes, either about the body or the extremities. Modern fashion here, however, so much coincides with the sound dictates of physical education, that we need not enlarge upon it. There has scarcely been any improvement in dress more important than the use of loose trousers and suspenders, by which the weight of the lower parts of the dress is sustained by the shoulders, instead of throwing it, as we recollect it to have been, upon the hips, assisted by a tight bandage round the waist. Tight shoes and tight garters (which, if employed at all, should always be below the knee,) impede the circulation, and are followed by considerable injury to the lower extremities. In fact, the rule should be, to have every part of the dress not so loose as to be cumbersome, but perfectly easy: and whenever children complain of uneasiness from their clothes, they should at once be rectified. No trouble or expense will in such cases be thrown away: there is nothing pays better in the long run than early care in the department of physical education. If half the pains and expense were employed in making dress convenient and healthy, that are now given to appearance, it would answer every purpose.

We need scarcely add, that in the female dress the same principle should be observed; and, except in cases where, from medical advice,

a different plan may be thought necessary, nothing should induce a mother to allow her daughters any article of clothing whatever, which does not give full and free play to the exercise of their muscles, or of the internal functions of the system. In the eye of reason that parent has much to answer for, who permits her daughters to use any article of dress causing compression about the waist; much in respect to the health of the individual; much, too, as it respects the health of her children, if she should be a mother, and her capacity to bring them into the world.

Attention to neatness and simplicity of dress should be produced, in the first instance, by parental care; and afterwards enforced by parental example and instructions. This is one of the external habits, which contribute greatly to the moral and even to the mental health.



## CHAP. IV.

## BEDS, SLEEP.

IN the earliest periods of infancy it may probably, in many cases, be necessary to employ warm soft beds, at least during the winter season; but the sooner they can be dispensed with the better. There cannot be a doubt that soft beds have a very enervating effect upon the system: and that so far from contributing to the proper growth of the spine and limbs, they have a great tendency, by yielding considerably in parts, to produce distortion. The mattresses designed for children should not, however, be so hard as not to yield at all. If hair mattresses, (which must be the best,) are not easily procured, they may be filled with wool or cotton flocks; the head should not be much raised; the child should be induced to lie sometimes on one side, sometimes on the other, and as little as possible we apprehend on the back. A moderate curvature of the body seems preferable to absolute straightness.

It does not appear undesirable to protect the *head* of the bed, especially if there be any danger of a current of air round the room; but nothing more than this. The habit of drawing the curtains close round the bed is highly prejudicial

in confining the impure air, and producing an injurious degree of warmth. Proper provision should be made for moderate warmth, but care must be taken not to exceed it. "When young people," says Dr. Beddoes, "complain of unrefreshing sleep, they should be examined in the night, and waked without compunction if found too warm. The bed clothes should then be thrown off, or, if the dry heat be considerable, it will be best to walk up and down the room in a dress which should be contrived for guarding the hands and feet from chill, while it suffered the trunk of the body to be freely ventilated." This may appear a precaution of some danger, as well as difficulty; and referring to an unhealthy state of the system, should not perhaps be adopted without medical advice; but on the following there can be no difference of opinion: "Whenever a person of feeble habit feels heated in a morning, let him rise without a moment's delay." The heat of the bed is often increased considerably above that salutary point which at once imparts refreshment and vigour, and then produces fever, languor, and inactivity.

We have already stated in Ch. I. that the bed should be raised from the ground, say 18 or 20 inches. As to the quantity of sleep, it must vary greatly with peculiarities of constitution. During the period of growth, if the temperature be not too great, and the room too confined, it is probable that eight or nine hours cannot be too much. Children under the age of eight or

nine require an hour or two more. In the summer, however, less will be desirable ; for the cool of the evening affords a valuable time for exercise, and the early morning air should not be lost. The middle of the day will then be found the best for rest, in circumstances which will not produce too much heat.

“ There is an intemperance in sleep very necessary to be guarded against, because extremely apt to creep upon young people, especially in this cold climate, where it gives a smart pain to jump out of a warm bed into the winter air ; therefore, this is a piece of hardiness which cannot be inculcated too early by all the means conducive thereto, whether advice, injunction, or shame. While under the eye of parents or masters, they may be kept constantly to a certain hour, which will make it the easier for them to persevere afterwards, when gotten from under that controul ; if no disorder or accident intervene, they will need no more than one nap, which custom will have brought to terminate of itself just at the usual hour ; and then if they turn upon the other ear to take a second, they should be taught to look upon it as an intemperance, not at all redounding to their credit. But this second nap is not so bad as lying awake, than which nothing tends more to foul the blood, to sharpen the juices, to exhaust the spirits, to unbrace the solids, to heat the blood, to stupefy the understanding, to destroy hardiness, and to produce other inconveniences of very mischievous consequence. Let them seek their

amusements elsewhere, but reserve the bed as a place appropriated to sleep and sickness ; for if it were possible to live without either of those suspensions of the enjoyments of life, nobody would ever think of making a bed a part of his furniture." — To make early rising pleasant and habitual, the first employments of the morning should be pleasant in themselves or their consequences.

The practice should be early begun, and afterwards adhered to as constantly as circumstances will permit, of sleeping singly. Separate beds are of no small service to the physical health ; they are of essential importance to the moral health. To prevent departures from this plan, the beds of children and youth should be made as narrow as their comfort will allow, that they may not be used by two, without real inconvenience. If to this separation can be added that of rooms, no doubt the cause of morality must be greatly promoted ; and this should be done wherever practicable, unless parents have full confidence in the delicacy of their children.

It may be worth while adding here, that suddenly awaking young children has often a very injurious mental and moral effect. Their first sensations should be pleasant, and we admire the principle upon which that mother proceeded, who always awoke her children with a song. Montaigne tells us, that his father always had him awakened by the sound of a musical instrument.

## CHAP. V.

## CARE OF THE SHAPE.

THE rest of bed is peculiarly necessary for children and growing youth, in order to afford a due degree of relaxation to the bodily system ; and till the age of nine or ten, (and afterwards, if there be any marks of debility from ill health or too rapid growth,) children should be encouraged to lie down once or twice in the day, on the carpet or on pallets, in such a posture as may afford the greatest degree of relief to the muscles and joints. “ When the least tendency to become awry is observed, they should be advised to lie down on a bed or sofa, for an hour, in the middle of the day for many months ; which generally prevents the increase of this deformity by taking off for a time the pressure of the head, neck, and shoulders on the spine of the back ; and it at the same time tends to make them grow taller. Young persons, when nicely measured, are found to be half an inch higher in the morning than at night ; as is well known to those who enlist very young men for soldiers. This is owing to the cartilages between the bones of the back becoming compressed by the weight of the head and shoulders on them during the day. It is the same pressure which

produces curvatures and distortions of the spine in growing children, where the bones are softer than usual." — Darwin on Female Education, p. 76.

Some remarks which might be applicable here will be found in Chap. III., respecting the freedom which should uniformly be an object in dress; and we shall not therefore quote some good observations to that purpose, which we observe in Darwin, but must add his last sentence. "A wise fashion of wearing no stiff stays, which adds so much to the beauty of young ladies, has commenced since the above was written; and long may it continue." We are grieved to hear that this excellent custom is now (1814) very much laid aside; and that our fashionable young ladies have returned to the follies of their grandmothers, increasing the injuriousness of their method, by making the pressure more partial. Report says, that even gentlemen now wear stiff stays. To them the injury is less, but not trifling. But surely this folly can only extend among those whom nothing but experience can cure of folly.

"All other methods of confining or directing the growth of young people should be used with great skill, such as back-boards, or bandages; and their application should not be continued too long at a time; lest worse consequences should ensue than the deformity they are designed to remove. Of these the stocks for the feet of children, for the purpose of making them

turn their toes quite out, and the frame for pressing in their knees, as they stand erect, at the same time, I suspect, when carried to excess, to be particularly injurious, and to have caused an irrecoverable lameness in the hip-joint. These, therefore, should be used with proper caution, so as to give no pain or uneasy feels, or not used at all." (Darwin, p. 78.) "Instead of stocks, (says the editor of the *Parent's Friend*, p. 56.) I would advise, that a straight line be drawn on the floor of the school-room, from one end to the other, and that sloping lines be drawn alternately on each side of it at equal distances. These lines should form angles of about 30 degrees (we should say  $40^{\circ}$  or  $45^{\circ}$ ) with the centre line, and the children be daily accustomed to walk on it, placing their feet behind the sloping lines, so that the inside edge of the foot may exactly coincide with them. This would teach them to turn out both feet equally in walking, which they seldom do, and would give a regularity and steadiness to their gait, without which no one can be said to walk well."

"By confinement in a school-room for many successive hours, and that without being suffered to vary their posture, some of the more active and lively children are liable to gain tricks of involuntary actions, as twitchings of the face, restless gesticulations of the limbs, biting their nails, &c. which are generally at first occasioned by the want of sufficient bodily exercise to expend the superfluous animal power, like the

jumping of a squirrel in a cage ; but are also liable to be caught by imitation of each other. To prevent this kind of deformity, children should be suffered to change their attitudes and situations more frequently, or to walk about as they get their lessons." (Darwin, p. 100.) — The reader will find some useful observations on this subject in the chapter on Attention, in Edgeworth's Practical Education.



## CHAP. VI.

## DIET, &amp;c.

UNDER this head we shall not find it necessary to enter much into particulars. The food of children and youth should be nourishing but not stimulating; and as plain as can be. If their appetite be not pampered, or laid under unnatural restraint, it will generally be their safest guide as to quantity. We agree with Buchan, that the error of pinching children in their food, is more hurtful than the other extreme. The disorders of repletion are less injurious in their consequences than the diseases arising from the want of sufficient nourishment. Nature has many ways of relieving itself when overcharged; but long fasting is extremely hurtful to young people; and a child who is often pinched with hunger stands little chance of becoming a strong man. "The stomach (says Dr. Rush) is like an idle school-boy, when it has nothing else to do, it is always doing mischief." When children rise an hour and half or two hours before breakfast, we think it very desirable that they should be allowed a piece of bread and a draught of milk or water soon after rising; we have perceived considerable injury arising in the weakly stomach by early fasting. When they

have gained some degree of robustness, this may be easily given up.

It is highly desirable that the stomach be brought to the capacity of enduring great irregularity in the time of taking food ; but in the early periods of invigoration, considerable if not minute regularity in the principal meals is very beneficial. When children fast too long they often do not know how to eat. In such circumstances, a small quantity of warm liquid will restore the disposition to eat, better than dry food. The principal meal should be sufficiently early in the day to allow of their taking out-of-door exercise after it. Perhaps it will generally be found, that about one o'clock is the best time for this ; but it does not appear that a nearer approach to the common hour of dinner can be attended with any serious inconvenience, if the previous time be properly arranged for it. Though children should not get the habit of lounging at their meals, any more than at other things, yet they should not be hurried at them ; but should be induced to eat their food slowly in order that they may masticate it properly.

We fully agree with Dr. Beddoes on the great desirableness of employing animal food in early childhood and ever after. Some speculatists have indeed attributed the prevalence of consumptive complaints, as well as suicide, in our island, to our free use of animal food ; but it appears probable, in the first place, that much

more animal food is eaten in countries where this fatal malady occurs less frequently than with us ; and, in the next place, that a free use of animal food, instead of being objectionable, is highly advantageous as a security against its attacks. The salutary agency of animal diet in preventing the developement of scrofula is now generally known ; and the mistakes of those parents who imagined that, by confining their children to a vegetable diet, they were purifying their blood, while in reality they were starving them into scrofula, are now generally recognized and avoided.\* Cases may occur, when animal food may be injurious ; and these may require at least a temporary suspension of it ; but much more injury is done by a spare or poor diet, than by a reasonably full meal of plain nourishing food. Once a day cannot be too often for a meal in which meat should form a chief ingredient ; and we need scarcely say, that its proper nourishing effects will be most experienced, where it is full-grown and not overdressed. With plenty of air and exercise, warm clothing, and moderate temperature, there is little room to be apprehensive of injury from plenty of milk and meat. On the contrary, the best effects on the health and vigour of the system may be expected.

Professor Hufeland tells us, that those parents who accustom their children to drink water

\* Stock's Life of Beddoes, p. 168.

only, render them a service, the value and importance of which will be sensibly felt through life ; and we fully agree with him. No beverage can be more wholesome, and we will even venture to say on the whole more nutritious, than good spring-water. Those who have any acquaintance with animal and vegetable physiology, will not be surprised at the last part of this assertion. But if we leave out of view its nutritious qualities, and consider it merely as a beverage free from the noxious qualities which forcibly present themselves to the minds of those who connect the future periods of life with the present, and which must induce them to shun the early employment of stimulating liquors of any kind, it is invaluable.

It would amply repay the parent to give up the use of every stimulating beverage with his meals, for the sake of example to his children, and with a view to produce that habit of early temperance which cannot be too soon acquired. We have known the sips of wine and of ale, which many would think mere trifling indulgences, produce a propensity to the use of strong liquors, which has been attended, even at eight or nine years of age, with intoxication. And it shocks us to see parents so regardless of the bodily, as well as the moral health of their children, as to give them, 'when very young, (perhaps when three or four years of age, or even less,) a glass of unmix'd wine, and even urge them to drink it. These same persons would be

themselves averse to give their child half a wine glass of brandy, and yet the quantity of alcohol differs little in the two cases. Wine should be reserved for a medicine ; and there may be times, even in childhood, in which, when diluted, it may thus be usefully employed. But in such cases, with a view to the future, no pains should be taken to render it palatable.

The true way to prevent an early taste for stimulating liquors of any kind, is not to make them the subject of direct prohibition, but to keep children out of the way of them, and to accustom them to simple food and drink. Where the stomach of a child is not unnaturally excited, there will be little disposition to the use of fermented liquors. But if drinking them be made the subject of boasting, or even of expressions of lively pleasure, in the presence of children, our precautions may be easily rendered ineffectual. If a parent find it necessary to introduce to his table visitors who will be thus careless of the moral welfare of the young about them, let his children take their meals in a separate room, till he has acquired such power over their minds as to prevent the mental poison from operating. Then it may be best for him to let them be exposed to it. They must eventually ; and it is better that this should be done before the mind is likely to be so much influenced by it, as it would be at the more advanced periods of youth, when the antidote will not be at hand. But before that period, if wine is to be intro-

duced at meals, and the bottle to be circulated freely afterwards, and made the subject of conversation, at least let not children be exposed to the impressions of the scene.

• Those who have known boys, under twelve or fourteen, habitually fond of intoxicating liquors, and taking various underhand methods to procure them, and even experiencing intoxication thus early, — who have known, too, a habit thus early begun, continued through all its stages, till life has been prematurely cut off by its poisonous effects, when the age of manhood had scarcely been reached, — will think no instance of self-denial or of prudential caution unreasonable, to prevent the possibility of such evils in their own families.

Whether we consider it in its present and future beneficial effects on the bodily organs, (the digestive, biliary, and nervous systems,) or in its great tendency to promote the culture of self-controul as it respects the corporeal desires, the habit of temperance cannot be too early begun or too steadily pursued. Its physical, mental, and moral influence, its influence on health and happiness, entitle it to a high rank among the virtues of life. At first it will be a mere habit, formed only by parental care and influence; but as the child advances towards maturity of understanding, every judicious means should be employed, to give it the obvious and impressive sanctions of prudence and of religious duty, (for such it has in every point of view

that it can be considered;) and these representations will be easily understood. The proper time for introducing them, is when any striking instances of the injurious effects of intemperance will render them impressive; and a few short *home* statements on the subject may then be of incalculable importance and efficacy.

With a view to such statements, we recommend to the judicious parent, (at least if not liable to excessive nervous excitement,) the study of Dr. Beddoes's eighth Essay, on the preservation of the physical power of enjoyment, including some remarks on food and digestion. They will find there "a description of the stomach and of its various states of distention and emptiness, with the corresponding sensations by which these states are accompanied. The progress of digestion is described in a manner strikingly clear and intelligible; and this is followed by an inquiry into the principal agents by which this process is impaired, and the digestive organs injured." The young often injure themselves for want of proper information on the subject of the bodily functions, and the parent may, from such sources, derive those which will enable them to render their children most essential service. Dr. Beddoes appears to us sometimes to colour too highly; but the most important parts of his *Hygeia* we cannot doubt to be fully borne out by correct observation and experience.

For the purposes of health, it appears that

to take spirituous liquors, (whether in the form of wine or what are commonly called spirits,) after a meal, is of all periods the most improper. Proper food taken in proper quantity is exciting enough for the strong, and without caution is apt to be over-exciting for the weak. Fermented liquors act with peculiar severity on the tender constitutions of children. They stint their growth and impair their appetite. Numerous experiments prove this fact; and the indigent classes have in some instances, availed themselves of a knowledge of it to still the cravings of that hunger which they had not the power of appeasing by a sufficient quantity of wholesome food. These facts ought to operate as a serious warning to the imprudent parent, who indulges his children in such a fatal gratification. They want no source of artificial exhilaration to beguile their time; however it may be sought, for those purposes, by those of more mature age, too little remembering that the pleasurable feelings of existence which arise from the products of vinous fermentation can only be momentary, and must be succeeded by a proportionate degree of depression and at last of gloom.\* The following remark of Dr. Currie (which might have been introduced in Ch. II.) deserves great attention: “ Though *spirituous liquors* may fortify the body against the effects of heat, combined with moisture, and may perhaps sup-

\* Stock's Life of Beddoes, p. 236, &c.



port it for a short time under great fatigue, *they are I believe uniformly hurtful when taken under severe and continued cold.*"

We are not apprehensive that we shall be considered as digressing on this point. That education, which, while it gives health and vigour in the early part of life, secures strict temperance and moderation in every kind of animal gratification, is rendering a most essential service to the mind and the body, The work of mental and moral culture may then be not only begun but pursued with steadiness and success; and that invaluable blessing, *mens sana in corpore sano*, will make the parent for ever recollected with the most lively feelings of affectionate gratitude.

We must revert a little more to the subject of *water*. To have its proper effect it must be *pure*. Two precautions, therefore, are to be attended to respecting the water which is constantly employed in food. The first is, that it be free from the oxyd (or rust) of lead; the other, that it do not contain too great a degree of earthy matter. "Pure water has no action on lead; but it takes up a small portion of the oxyd of that metal. When left in contact with water, with the access of atmospherical air, lead soon becomes oxydized and dissolved, especially if agitation be used. Hence the danger of leaden pipes and vessels for containing water which is intended to be drunk. Water appears also to act more readily on lead, when impregnated

with the neutral salts that are occasionally present in spring water.”\* Vats of lead have been used in some cider countries which have produced incalculable mischief. What is called the Devonshire colic is occasioned by this practice ; and is identified, by its effects on the system, with the colic of the plumbers, the painters, and the white-lead makers. “ Lead, in its metallic state, like all other metals, is probably inert ; but it is so easily acted upon by the weakest acids and alkalies, that it cannot be taken without the most imminent danger.”† The presence of any quantity of lead sufficient to produce injurious effects on the system, may be discovered by an addition of the sulphuret of ammonia or potash.‡

The other point is, that the water in constant use shall not contain too large a proportion of earthy substances.§ If the water is perceived to be particularly *hard* in washing with soap, or, if in boiling it, there is a great deposition of earthy matter on the internal surface of the vessel, it is, probably, likely to have injurious effects. Boiling it would deprive it, in a great measure, of its earthy mixture, but it will also

\* See Henry's Chemistry, vol. ii. p. 89.

† Johnstone on Poisons, p. 113. See Parkes's Chemical Catechism.

‡ See Henry's Chemistry, vol. ii. p. 394, &c. in the chapter on the method of detecting poisons ; where also will be found some valuable remarks on this and other connected topics.

§ See Parkes, p. 243.

deprive it of its briskness. Whether passing it through a filtering stone would take away the earthy substance we do not know ; but we have known this process to give rain water (by its passing in small quantities through the air) that briskness which makes water a real luxury to those who habitually employ it. Probably the trouble, and certainly, the expence, attending the procuring of good water from a spring, even at some distance, would in general, be very much less than that arising from the employment of fermented liquors : and there would be the satisfaction attending the former, that it was certainly for the purposes of health.

It is necessary to say a few words on the subject of *tea*. We agree with Beddoes (see his third Essay) in almost every particular respecting it ; and in this we are influenced by considerable experience and observation. We are not averse to the use of it in a moderate degree and of a moderate strength, especially among *young men*. The habit of afternoon tea-drinking has often a close connection with domestic dispositions, and leads to society at least less injurious than that of the bottle companion. It appears also to furnish, when thus limited, only a salutary refreshment after fatigue of body and mind. As long, however, as the stomach will bear a milk breakfast, (which might be diversified by using it in various forms,) so much the better. When tea is employed for breakfast, it

should be weak, cool, (little, if at all exceeding blood heat for instance,) with a large proportion of milk, and as much sugar as will render it palatable without sickening the stomach, and accompanied with plenty of toasted bread or thinly spread bread and butter, (in other words there should be as little tea as possible in the whole,) and we imagine that then no direct injury can result from it. The afternoon tea should be prepared in the same manner. If it is used in any form in which its stimulating effects are experienced it must be prejudicial to the young: and the tendency of the present employment of weak and well-prepared tea, to lead to the injurious use of it hereafter, renders it desirable to keep clear of it as long as may be.

Green tea possesses a power over the nervous system, which should completely prevent the general employment of it by any one. Like other strong stimulants it should be reserved for the period when it is requisite as a medicine, if there be such a one. Black tea is certainly less injurious: but even this, (at least without such precautions as above stated,) must affect the irritable habits of children too violently, to justify the use of it as a part of their daily diet. We recollect observing the effect of tea upon a boy of about nine or ten, (the same referred to under the head of *Bathing*,) who having taken some strong green tea, with little milk and bread, and no sugar, began, about an hour and a half

after, to manifest excessive depression, accompanied with weeping, which continued for a considerable time. He was, in some measure, restored to his usual tone by a comfortable supper. It is probable that as the stimulus thus exhibited its genuine effects afterwards, it had done so in the first instance by producing a temporary exhilaration.

One point connected with this head we do not wish to omit, because we deem it really important, though we doubt whether even the authority of Locke will appear broad enough to shelter us completely. The philosopher devotes five sections to the subject in his *Thoughts on Education*; we shall take the abridgment of them, which we find in the *Parent's Friend*, vol. i. p. 5. — “One thing more there is, which has a great influence upon the health, which is costiveness. The contrary extreme is always attended to, and can sooner be remedied; but costiveness is harder to be dealt with by physic, as purging medicines rather increase the evil. I believe the best remedy is, for people always to solicit nature immediately after their first eating of a morning; and by this constant application they might bring it into a habit, whether they are at first called or not: and they should never let any human affairs prevent this necessary attention to their health. Children should be early accustomed to this, and should not be let go to

play till they have been effectually at stool, as there is reason to suppose that many children neglect the gentle calls of nature, when they are very intent on their play."

## CHAP. VII.

## MUSCULAR EXERCISE.

HEALTHY children will exercise themselves sufficiently, if they are allowed : and they should be allowed, during the period when the body is the first concern, almost as much as they please ; and, after that period, as much as is necessary for the vigour of the body, if it were only with a view to the vigour of the mind. They should be *encouraged* to such bodily exertions as will call into play the muscular system generally ; seldom excessive or violent, but active and vigorous ; proportioned in fact to the degree of strength actually possessed ; and so contrived that, while it benefits the present health, and suits and excites the lively spirits of youth, it may also lay in no store of injury for the future. The last principle excludes those violent sports, which, before unusual vigour has been acquired, can scarcely fail to over-excite the system, and produce lasting injury to it.

So far, indeed, from wishing to see boys and girls shrinking from exertion, or the apprehension of pain, we would have their education so conducted, that they shall be at all times ready to engage in any exercise which is not beyond their strength, and ready to undergo *any* pain

that will have only an *immediate* and *temporary* effect. Those which *really* and considerably endanger the limbs, or the senses, the health, or even the lives, are what we term dangerous sports; and the danger should be early and repeatedly pointed out to children, and such sports prohibited: but all that are active, that exercise the bodily or the mental vigour and ingenuity, should be encouraged, and sometimes assisted by advice, or by the parent's taking a leading\* share in them. We say sometimes, because as much as possible should be left for children themselves to do. Parents should sometimes lead, but only in order to teach them to go alone: and except when this is the object, the parent will be of most service, by taking only an ordinary play-fellow's share in his children's amusements.

When children are healthy, and have been accustomed to a few simple sources of amusement, to such playthings as they can use freely, and as will call their minds into exercise, they will invent for themselves; and all that is necessary is, to give them a dry airy room within doors, and a dry airy spot out of doors, where they can play freely and actively, and to furnish them with a few implements for amusement suited to their age, such as the recollections of an active childhood will readily suggest. The rest they will generally do for themselves. A little indirect aid may sometimes be of service to give a right



direction to the stimulus of their own minds ; but the less direct interference the better.

We hear a great deal of boys loving play too well ; and there are, doubtless, instances in which a real love of play has been attended with little or no marks of mental activity ; but we see every reason to suppose, that if a boy play *well*, (with activity, perseverance, and ingenuity,) it only wants proper management to make him work well. Of such a one, at least, we should ourselves never despair. If children are indolent at play, it must be from a want of sufficient animal health and spirits, and proper means should be employed to restore them to that state. A child in thoroughly good health, will, at times, be as playful, and full of antics, as a young kitten ; and without indulging that boisterous rudeness, which is inconsistent with domestic comfort, and with the necessary degrees of order and propriety, and even with the health and comfort of the children themselves, every possible indulgence should be given to their lively spirits, and to their cheerful noises.

At the period when the habit of *hardy* application is to be begun, we do not wish to see work treated as play : and, on the other hand, play should never be made work. Children may often be *led* to do, that which they have no direct inclination to begin ; and a little skill in bringing about this beginning is often of real advantage. But exercise will be of the greatest

use, it will most call into exertion the physical powers, and contribute most to the health, when it is indulged in voluntarily and with spirit.

Those exercises which are *expressly taught* with a view to form the limbs, and give young persons a proper command over them, must, we apprehend, be excepted ; — we refer to dancing, drilling, fencing, &c. ; and it may sometimes be necessary, for a time, to make these compulsory ; but, by proper care and perseverance, they will become pleasant enough. We think highly of all these exercises. Dancing is often abused ; often made the source of vanity, and sometimes even of sensuality. Exhibition-balls for children and youth we deprecate ; and are satisfied that the evils attending them are many and great. The private cheerful dance, where conducted with propriety, and not carried to excess, (by over-heating or over-exerting the system, or by encroaching upon the part of the night which health requires to be spent in bed, an hour or two before midnight,) we think a salutary amusement, good for the body and for the mind. If it have the effect the next day of producing languor and inaptitude for the common employments of life, then it has been carried to excess.

It has been proposed to make *gymnastics* a part of the regular business of education. A tame spiritless exertion of the body is worth little. Some good may be done by it ; but what should be the object of the parent, is voluntary active exercise, in which the whole soul is for

the time engaged. The formal walk, even in the fields or on the sea-shore, however much it may please, by contrast from sedentary amusement, and which it will do only in proportion as that amusement has been kept within its due limits, cannot have nearly the same beneficial influence on the body, or on the mind, as the lively sportive exercise which healthy children will take of themselves. A troop of boys or girls, turned into a field to find amusement for themselves, and left at full liberty, except that of transgressing the bounds which mental or bodily health prescribes, will do for themselves, that which no one else can do for them; they will be gaining life and vigour, muscular activity, and, what often is intimately connected with it, mental activity.

Still we are disposed to allow, that regular attention to gymnastics should make a part of the system of education; but then the regularity of the management of it should be kept out of sight as much as possible. The parent or the tutor may plan and lead to the execution, but the execution, and, as much as possible, the plan, should originate in, or at least excite the ingenuity, the dexterity, the exertions, &c. of the child or youth. If children are not early allowed full employment for their bodies they may require to be taught to play; but the art employed to teach them should not be brought into view. In fact children teach themselves best; and the inspecting, controlling, directing

power of the older friend should seldom be the direct object of observation. He may notice in silence, and give hints from what he has seen, which will do every thing that is necessary. Constraint destroys the very life and soul of play. \*

We would not have the prohibition of dangerous sports carried too far. Those whose consequences may be, and especially those whose consequences will probably be, fatal, or the injury irremediable, should be absolutely prohibited, and the disposition to avoid them produced by considerations of prudence and benevolence. Forced exertions beyond the strength, blows on the head, stomach, &c. injury in the eyes from any cause, — these, and all others coming under the above description, should be the subject of frequent caution. But in real life occasions continually occur, in which pain

\* From what we have seen of an octavo volume, entitled “Gymnastics for Youth,” translated from the German, we think that the parent, (under which general appellation we usually include the tutor or parental friend,) may derive some useful hints to aid him in the great and important object of bringing the muscular system into full vigour and activity. We must by no means omit the valuable chapters on Toys and Machines, in Edgeworth’s Practical Education, which every reader of these sheets probably has access to. And from extracts which we have seen from Parkinson’s Dangerous Sports, we expect that valuable cautions may be derived from it, deserving the attention of the judicious parent.

must be borne, or in which some degree of risk must be run; and that education must be radically defective, which does not sow the seeds of fortitude and presence of mind. Nothing will teach these qualities but exposure to pain and some degree of danger. We do not mean a voluntary direct exposure; but we would check that excessive caution on the part of the parent, which shuns present suffering at the expense of future strength of mind. The benumbing influence of fear injures beyond calculation; and though we have no wish to see foolhardiness, which is bold because it is unacquainted with the real extent of the dangers it runs into, we do always rejoice to see in a lad firm endurance of pain, and active boldness, under the guidance of some little prudence and ingenuity in extricating himself from risk, without paying more attention to the danger than is necessary to escape from it. Cowardice is so often, we might say so constantly, the source of meanness, and all its accompanying vices, and (even where the moral education has checked these) is so often a bar to valuable exertions for the good of others, that every indication of it should lead to proper methods to eradicate it.

Some may suppose that all that is necessary is to give strength and health. So far from fortitude being a necessary attendant upon these, we have seen reason to consider it as a more constant companion of activity of mind, united with less robustness of body. Activity is the

grand point; this will lead a boy into risks, (we do not mean of fatal accidents, but of such as for the time may be painful,) and the same activity will often suggest expedients to escape from them; and the more this is done in early life, the more self-command and presence of mind will be practicable, when necessarily exposed to great and imminent danger. Presence of mind, as Miss Edgeworth has well observed, is, in reality, absence of mind, as far as the danger is concerned: on that it does not dwell, but upon the expedients for escaping it. And it must require uncommon mental culture in the later period of life to acquire this invaluable quality, where fear has been the habit of the earlier.

The little accidents of childhood and youth should not receive too much sympathy. All that is necessary for their relief should be done, at least in the earliest stages of education; but the little mind should be excited to bear its pain, by pleasantry, or even raillery, by appeals to shame, by turning the attention from it, in short, by any and by various methods, those being selected which experience has shown to be most effectual for the individual. After the first period of childhood, their accidents should receive very little direct attention; the parent will observe, but the observation need not be made to excite their notice. He should be ready to step in where necessary, but in common cases leave them to act for themselves. Indeed this is one

grand object in education, to enable the individual to act for himself, when the great business of life depends upon his own wisdom and exertions.

When the dread of pain (even where the mind is unsupported by sympathy, or not stimulated by the dread of shame) is in a considerable degree subdued, or made inactive, (in other words, when fortitude has been acquired,) there is only one thing more requisite for effectual presence of mind, and that is a knowledge of the best methods of escaping danger, a readiness of invention, and the adaption of means to ends. These are more intimately connected with the culture of the imagination and the understanding. To produce them, the young should often be led to consider what is best to be done in accidents of different kinds. "What would you do if your clothes were on fire?" we would ask a girl old enough to understand and to act. "What would you do if your brother fell into the water, or fell down and broke his arm?" are questions which would lead to useful conversations with a boy. When occurrences of this nature are mentioned, the mind of an intelligent youth may be set to consider what should have been done, and then compare it with what was done. Where this turn is given to the inventive powers, highly useful results may be expected, not only when in actual danger, but in providing against the accidents of human life for others. Newton Bosworth's little book, en-

titled *Accidents of Human Life*, will furnish some useful hints ; and it would be well to keep a common-place book for this express object, which might be stored with facts of actual occurrence, and with suggestions as to probable cases in future. An acquaintance with the structure and functions of the body, with chemistry, and with mechanical philosophy, cannot fail to be of great use for this object, and attention to them with this object in view, will be of service in others. Our readers will find some hints which may be of service in *INTELLECTUAL EDUCATION*, ch. iv. ; and still more towards the close of Miss Edgeworth's chapter on *Attention*. The excellent little dialogue in *Evenings at Home*, called *Presence of Mind*, well deserves the perusal of parents as well as children.

To any one who fairly considers the way in which the bodily and mental faculties are developed, it will appear abundantly clear, that exercise is as much required for the one as for the other ; and as the mental progress so much depends upon the health of the body, even if that be to be regarded as the primary object, this must on no account be neglected. "Exercise is necessary for health, bodily and mental," should be the fundamental maxim of every system of education private or public. It is a law of our natures, against which no one can offend with impunity ; and such arrangements should be adopted in every school, and in every do-



mestic plan, that it may be fully and effectually obeyed. Sedentary employments should be frequently relieved by active muscular exertion. It is a bad thing for the mind to be kept on the stretch too long; and, therefore, sedentary amusements are often necessary: but sedentary amusements should only be resorted to where active sports cannot be had. Bodily activity is almost an essential requisite for mental activity, and indisputably for the full enjoyment of health. If from any circumstance the school-hours exceed two or at most three hours at one time, let a break be made at some convenient place for a "a good batch of play." Little will be lost by it for the time; much will be gained for the future. Exercise out of doors, where dry good air can be had, is, in every point, greatly to be preferred; but where the rain and chills of our climate will not permit, still let it be had within.

When children have been sitting so long, that they feel indisposed to bodily exertion, there is no doubt they have sat too long. — "Like every other organ, the palate and the stomach, when left inactive and unirritated, lose their original faculties. Repeated fasting is fatal both to appetite and to digestion. Sedentary occupations," we would say too long continued, and disproportioned to the age and degree of muscular maturity, "gradually destroy the desire, and impair the power, to exert the muscles, more particularly while they are forming." —

“ To debar children from giving loose to these inclinations, by indulging which, they knit their sinews, swell their muscles, and harden the whole against the vicissitudes of air, is a kind of severity neither indifferent to them, nor to those about them, for the present or for the time to come.”

It really appears somewhat unnecessary to dwell upon this subject as we have done ; and yet it is difficult to meet with any plan of education into which it enters as it ought. In making the above quotations from Beddoes (Ess. iii.), we observe, that in his plan for a girls' school, which we think in many points very judicious, (though clearly formed more with a view to *weakly* children, than could in general be desirable for girls, and still less for boys,) he lays down the following precept : “ Under twelve years of age it should be an invariable rule, that the hours of application should never exceed those of amusement and exercise.” The principle is a good one ; and it should not much be departed from, till the period when application becomes voluntary and pleasant ; and then some portion of the hours for *amusement*, (we do not include those of *active exercise*,) may be added to those of application. We are inclined to think that, in general, for boys between ten or eleven and fourteen, nine hours' sleep, eight hours' work, and seven for meals, exercise, and amusement, is a good division. Those who see reason to adopt our views in

INTELLECTUAL EDUCATION, especially under the heads of *Attention* and *Memory*, will be of opinion, that Dr. Beddoes's plan is in these points radically defective. It affords useful hints, but it cannot be followed, we apprehend, and at the same time mental *vigour* be obtained.

But while we say this, we must add, that we deprecate, as he does, excessive mental exertion in children. The physical system must be the first object. If the order of nature be reversed, the mind will eventually suffer for it, as well as the body. It would often be easy for the skilful parent to make a child a prodigy; but the judicious parent never will attempt it. Premature and luxuriant growth of mind will seldom, if ever, be found to spring from a vigorous root. It will be viewed by those who know the laws of human nature, as a disease; and such it will generally prove, even in the estimation of the mere superficial observer. We do not doubt, that many have sunk into an early grave, through the unnaturally rapid development of their faculties, and the excessive excitement of mental and physical sensibility, which is usually the cause or effect of it: and still more have had the progress of their bodily health and strength impaired; their minds have sunk into a state of stagnant listlessness; and the promise of early genius has been completely disappointed, and followed by a train of physical and mental and moral evils, which should serve as a beacon to the vain or the unwary.

We cannot forbear presenting our readers with another extract from Search. The Light of Nature may not be accessible to many; and this passage is truly important, and deserves to be carefully weighed by every parent. — “Nor is it enough to restrain sleep within due bounds, if the waking hours be suffered to dream away in a torpid indolence not much different from sleep. It is of great service, even to the health, to cultivate a spirit of activity, continually exerting itself in some exercise either of body or mind. The former is more necessary for the animal machine, and for that reason deserves to be particularly regarded for such as are destined to follow some sedentary profession, that they may be inured by early custom never to sit still with their hands before them in the intervals of business, but to move briskly in their common actions, and daily to practise such recreations as may keep the circulation to its proper flow, and prevent ill humours from gathering in the blood.

“Yet an activity of mind, too, is not useless to the body; there being such an intimate connection between the grosser and finer organizations, that irregularities in the one, will not fail to produce their like in the other. There are some who love to sit in a corner, building castles in the air, musing upon improbabilities soothing to their fancy, and wishes of what can never happen, or perhaps upon something that has vexed them, or the imaginary dread of mischiefs

never likely to befall them ; though this may seem an intenseness of thought when the mind is rather too busy than too remiss, it is in reality not an activity, but passiveness bound down to an object rising mechanically in the imagination. Tempers of this cast have a perpetual listlessness and dilatoriness ; they apply to nothing readily, they do nothing currently, but want to put off every thing another minute, even their meals, their diversions, and their beloved nightly repose. Such stagnation of thought, become habitual, must inevitably introduce a like stagnation of the vital juices, fret and waste the spirits, generate fearfulness and melancholy, and impair the health more than will be easily imagined.

“ This mischief then deserves an early attention to obviate, the more because difficult to be discovered in its beginnings ; for we cannot penetrate into the thoughts to see what passes there : but before grown inveterate, it will show itself in the actions, or rather in the inertness of disposition ; and then no time should be lost to cure it, nor any means omitted that can be devised to teach children to find an issue for their thoughts by running them in current trains, and to take pleasure in making good dispatch of every thing, as well in their tasks as their amusements.

“ Nevertheless it must not be forgotten, that there is a contrary extreme, which urges to make more haste than good speed ; a continual hurry and agitation, never satisfied but when in motion ;

an impatience to do things before the proper time, and eagerness to dispatch them at once by a violent exertion; an over-solicitude for the success of measures, and a vexation upon any rub happening to fall in their way. This temper likewise is unfavourable to the health; for mischief will ensue upon precipitating the circulation of blood and animal spirits, as well as upon retarding it. A calm and steady alertness, flowing in one uniform tenour, always brisk and lively, never anxious nor trepidating, is the desirable point to be pursued: therefore, we must so labour to cure one evil, as not to incur another; and keep an eye upon Scylla, while we endeavour to steer clear of Charybdis. I know it is a difficult matter, perhaps impossible, to hit exactly the golden mean; but we shall come the nearer, by being apprised of dangers on either hand: though I think the former is the greater, the more frequently fallen into, and harder to be cured. The best that can be done must be by diligence in watching the approaches of either, and applying the proper remedy as soon as they are perceived."

In what we have said, we wish to be understood as referring, unless otherwise expressed, to girls as well as to boys. We are fully satisfied that there is a constitutional difference in the sexes, which is perceptible even from infancy; and that the parent, who should train up her daughters to all the most robust exercises of

boys, would find that she had carried the matter too far. But we are also satisfied, that this constitutional difference is unnecessarily and most injuriously carried beyond all the bounds of nature, in the common modes of educating girls. We recommend to mothers, especially, some remarks on this subject in *Reflections on the present Condition of the Female Sex*, by Priscilla Wakefield; a writer who has contributed well to store the children's library with works containing really useful information. "How often," she says, (we quote from *Parent's Friend*), "has our anxiety for the delicacy of the complexion, or the apprehension of her becoming a romp, restrained a girl from the indulgence of enjoying either air or exercise, in a sufficient degree, to secure her from that feeble, sickly, languid state, which frequently renders her not only capricious, but helpless through the whole course of her life. There is no reason for maintaining any sexual distinctions in the bodily exercise of children. If it is right to give both sexes all the corporeal advantages which nature has given to enjoy, let them both partake of the same rational means of obtaining a flow of health and animal spirits, to enable them to perform the functions of life." — "Employment should be contrived, on purpose to induce them to pass a large portion of their time in the air; nor should they ever be permitted to sit within long at a time. A mere walk scarcely supplies sufficient exercise to produce a quick circulation; something,

therefore, more active should be adopted. Running races, trundling a hoop, skipping with a rope, battledore and shuttlecock, ball, jumping, dumb bells, swinging, and many other amusements of the like nature, are suitable for the purpose, and may with equal propriety be practised by both sexes, being by no means incompatible with delicacy of person and manners. Let it never be forgotten, that true delicacy consists in a purity of sentiment, and is as much superior to its substitute, external manners, as a real gem to one that is artificial."



## CHAP. VIII.

## EXERCISE OF THE SENSES.

IT is certainly possible to have eyes, and yet not see ; and to have ears, and yet not hear. This, however, is in general more owing to the sluggishness or inattention of the mind, than to the imperfection of the external organs of sense. Impressions on the organs of sense, which, if the attention of the mind were actively directed to them, would convey clear, vigorous, and well-defined sensations, may either excite a mere partial or fleeting notice, or pass away without any sensation whatever.

In INTELLECTUAL EDUCATION we have endeavoured to mark the distinction, which is too seldom observed, between *sensations* and *perceptions* ; and we shall not enter upon the subject again. The reader will find the first two chapters of that Part bear closely upon what may well be termed the mental processes of perception, and we beg leave to refer him to them for this purpose. Dr. Reid, in his *Essays on the Intellectual Powers*, has a distinct chapter on the improvement of the senses (*Essay II. chap. 21.*) ; but from the views which that philosopher took of the nature of perception, it might be

expected, and it is accordingly the fact, that he says but little on the improvement of the *senses* properly so called: it is principally on the improvement of perceptive power. The philosophical reader may, however, find it worth while to consult that chapter; and the judicious, but inexperienced mother will also derive much useful information from the second and third letters in Miss Hamilton's second volume.

That the perceptive power is susceptible of very great improvement, by proper exercise and culture, there can be no doubt; but some may doubt whether this is the case with respect to the bodily organs of sensation. When it is considered, however, that improvement, as the consequence of due exercise, is the grand law of our physical and intellectual powers, it might be inferred that the external organs are by the same means susceptible of improvement, in furnishing correct and vivid sensations. And when it is considered that even well-formed healthy infants usually indicate little sensibility of sight and hearing for many days; that there are manifest and great differences in the animal tribe, in the powers of sensation; that even where there is the power of vigorous attention, children greatly differ in the correctness and vividness of their sensations; that those who are accustomed to observe objects of a certain class, not only have much more ready and accurate perceptions, but even can at once discern, where sensation only is concerned, what very close attention will

scarcely enable another to see ; that those who are deprived of one of the three organs of intellectual sensation, acquire a peculiar susceptibility, not only of perception, but of sensation from the others ; and that at the period of natural decay, and even earlier, there is a great diminution of the power of sensation ; it appears to us scarcely to be doubted, that the bodily organs of sensation are susceptible of great variation and improvement in the same individual.

Even if this should still be regarded as matter of theory, it is obvious that no effort in endeavouring to improve the senses can be lost ; for by the same means we shall be effectually improving the faculty of perception. And, on the other hand, whatever means are taken to exercise the perceptive power, these will, upon the above principle, cultivate also the organs of sensation. The exercise of the bodily organs, and accurate attention to the impressions upon them, are, in fact, the only direct means by which this last object can be effected. The indirect means are of indispensable importance, and will do much towards rendering the direct means of real efficacy : we refer to those means by which the bodily health, vigour, and activity, are to be obtained. The exercise of bodily vigour, and especially of bodily activity, not only has the effect of strengthening the nervous system generally, and of giving it a *healthy* sensibility, but it furnishes constant exercise for the organs

of sensation. The useful playthings of childhood and youth, and their employments out of doors, are continually calling these organs into activity; and that agility in muscular movements, with which health and activity are so often attended among the young, and which contributes so much to give bodily dexterity, is peculiarly serviceable in calling into play the power of sensation also. Dexterity does of course imply the quick and vigorous sensation, and accurate attention to it, and the ready association with it of the appropriate muscular movement; and where it is exercised, there the organs of sensation must also be exercised. In short, wherever and however the attention is directed to the objects of perception, whether in the way of simple observation, or of comparison and discrimination, the corresponding organ of sensation is undergoing a proper culture.

Hence a great deal may safely be left to the mere influence of external objects, provided the attention is pretty steadily and frequently led, directly or indirectly, to the perceptions. A child who observes much, must acquire quickness of perception; a child who observes accurately, must acquire accuracy of perception, and consequently must acquire quickness and accuracy of sensation. But there are few cases in a judicious education, in which all will be left to this indirect exercise. During the plays and employments of childhood and youth, various

means may be devised of calling the senses into activity, and directing the attention to them. In the book which we before referred to, "Gymnastics for Youth," there are some useful suggestions respecting the method of artificially exercising the senses, which we think may be serviceable to some of our readers, and which we shall give in the form in which we find them in the "Parent's Friend."

"Besides the natural exercise of the senses, I think it might be possible, by artificial means, to increase the power of each sense, in the same manner as hundreds of deaf and blind persons, who supply, to an astonishing degree, the loss of one sense by the zealous cultivation of another. Accordingly, in exercises of this kind, sometimes the eyes should be covered, sometimes the ears prevented as much as possible from hearing, sometimes the rest of the senses kept as free as may be from impressions. When children have acquired considerable readiness by the natural exercise of the senses, in their eighth or tenth year perhaps, I consider it as a very pleasing and useful occupation to exercise them artificially in the following manner." — Though the author speaks of the age of seven or nine as a proper time for the artificial exercise of the senses, it is obvious that it may be begun with advantage at a much earlier period. In fact, it can scarcely be begun too early. But, throughout, it should be conducted as little as possible in the way of

a formal business. The exercise of the muscles, and the exercise of the senses, should be made as interesting as possible, and seldom employed except in the way of amusement.

1. "*Exercise of the Touch.* — The much greater promptitude of the sight and hearing, evidently leads us to neglect the sense of feeling; whence I am induced to think, that this deserves our greatest attention. The eyes are to be previously covered, and then let the person so blindfolded discover persons by feeling their faces or hands; distinguish coins; tell what a person writes in the palm of the hand with a pencil or point of a skewer; distinguish the leaves of all kinds of trees and plants with which he is acquainted; estimate the degree of heat, air, and water according to the thermometer; distinguish plates of polished metal, of similar figures, by their specific heat; estimate the weight of various substances in pounds, ounces, and the smaller weights; tell all kinds of wood, and the different productions of the loom; estimate the number of leaves in a book and tell the pages; among a number of leaves of the same kind of paper, separate the blank, written, and printed; write; estimate the length of various sticks in feet and inches, the superficies of a table, the solid contents of substances of regular figures, and the capacities of different vessels; mould easy figures, mathematical for example, in clay or wax, paying attention to

the size as well as the form ; make pens, and cut out various objects ; distinguish all kinds of substances put into his hand, as chalk, sealing-wax, &c. : let him endeavour to feel inscriptions in relieve, as upon large coins.

2. “ *Exercise of the Sight.* — Let him estimate every relation of magnitude as it exists in nature ; length, breadth, height, depth, superficies, solidity, and distance : both in the great, as yards, furlongs, miles ; and in smaller dimensions, as feet, inches, lines. The conjecture should always be compared with actual measurement. This will at the same time afford a pleasing mode of practically acquiring the art of mensuration. On sultry days, for which more violent gymnastic exercises are not so well adapted, I have often had recourse to these, and found that young persons very soon acquire a considerable readiness in them. It is above all things necessary to imprint as deeply as possible on their minds accurate ideas of the different measures. When this is done, they will soon learn the art of applying them in all directions, and thus measure with the eye. Let him draw all kinds of mathematical figures without compasses or ruler, divide lines into a given number of parts, cut measures of feet, inches, and lines upon sticks, copy mathematical figures in perspective from models, draw schemes for them, cut them in paper, and put them together. All this must afterwards be examined by mathe-

matical instruments, and the errors corrected. Let him take for a pattern a picture, on which are many different shades of colour; compound every shade in it from the seven primary colours, and lay them all down upon paper; or let him merely declare of what colours each shade is composed. Let him estimate the weights of various bodies by looking at them. Let him stop his ears with his fingers, and hold a conversation by observing the motion of the lips.

3. “ *Exercise of the Hearing.* — The youthful company, in which the fewer there are the less noise is to be apprehended, being all blindfolded, their master will do various things, and they must tell what he is about; in other words, he will occasion some noise in different ways, and they must explain whence the noise arises. This admits of great variety. All common actions, such as walking, writing, making pens, and the like, are easily discovered: accordingly the master will proceed to such as are more unusual; for instance, stepping upon a chair, or sitting down on the ground. When these are discovered, with tolerable facility he will go farther. He will bid them guess the figure, size, and substance of things by the ear. For example, whence proceeds that sound? from a glass, a bason, a bell, a piece of iron, steel, copper, silver, wood, the table, or the bureau? Of what size, and of what shape it is?



4. “ *Exercise of the Smell and Taste.* — A person blindfolded may distinguish flowers, various articles of food, many metals, leaves of trees, fresh, and in many cases dry pieces of wood, and several other substances, by the smell alone, without touching them, and most of them by the taste.”

## CHAP. IX.

## SENSIBILITY.

THE sense of touch deserves to be regarded as distinct from the geueal sense of *feeling*, which, with the exception of those of sight, hearing, smelling, and taste, refers to every sensation experienced in any part of the body, either from internal or external impressions, and upon which principally the physical sensibility depends. We do not mean that when the nervous sensibility in general is great, there will often be found deficiency in the organs of sight, hearing, &c.; but that what is well termed *sensibility*, both physical and mental, depends principally upon the organs of feeling. Now the great object with respect to these is, not to rouse them to irritability, by direct or excessive excitement; or to produce that irritability by methods which cannot be unattended with essential injury to the bodily health, such as over-exertion of mind, want of air and exercise, excessive warmth, &c.; but, on the contrary, to bring the system into, and to preserve it in, that state in which the simple natural pleasures of feeling (the pleasures of health, of activity, &c.)

are enjoyed, and in which there shall be no unnatural tendency to the pains of this sense. \*

The general law of the *sensible* pleasures and pains is, that by simple repetition they lose their vividness, and their effect upon the mind : and the same is the case with the mere passive *mental* feelings. Yet it is of great importance to be borne in mind, in early education, and in the individual's self-culture, that where any part of the system of feeling is unduly called into exercise, it increases the irritability of the whole ; that the physical powerfully acts upon the mental sensibility, and this in turn upon the physical sensibility ; that whatever increases the pleasures of sensation beyond their natural state, must also increase the susceptibility of the sensible pains ; and that the influence of these upon the happiness, (where they arise from, or are accompanied by, an excessive irritability of the nervous system,) far exceeds that of the sensible pleasures arising from such excessive excitement of body or of mind.

One grand object of the early period of education should be, to bring the physical system into its due state of health, vigour, and activity. If this be successfully pursued, all is done which is requisite for the proper regulation of the physical sensibility. All the means which we have hitherto suggested, if employed judiciously and steadily, have the direct tendency to

\* On the subject of this section, we wish to refer the reader to MORAL EDUCATION, Chap. V. 10. 11. 12

give the nervous system its due tone ; to make sensations have their proper influence in the intellectual system, and to keep them from having too great influence in the system of internal feeling. On the one hand, these means will tend to correct that extreme nervous irritability which might indeed be employed successfully to produce a rapid and premature developement of the faculties and affections, but which cannot be called much into play without sapping the foundation of the health of body and of mind ; and, on the other, they will supply the best physical prevention of the formation of that morbid sensibility which so continually fixes the mind upon its own feelings, which implants selfishness in its most refined, perhaps, but most ruinous forms ; and which seeks for gratification, or at least relief, in that unnatural excitement which only feeds the corroding irritability of the system, and must by degrees destroy the capacity of enjoyment, and plunge in perhaps irretrievable calamities.

The early and external means for the cure or prevention of excessive sensibility, must however be supported by internal aids. A disposition to active exertion, — a love of order and regularity, (which we deem of incalculable importance,) — a taste for mental employment not exciting to the mind, but engaging its attention, and calling into play and strengthening its various powers, in their due measure and degrees, — a disposition which will turn the

sensibility which exists into the channel of benevolence and piety, — fortitude with respect to personal pains, — patience with respect to personal privations, — and the habit of self-control early checking or preventing that wild hankering after mere pleasure which never yet did any thing but harm, afterwards called into exercise, and supported by reason and religion, to prevent every sensual gratification which prudence and duty forbid, — these cannot fail of being attended with the most beneficial effects on the health and happiness: they will conduct the youth to the maturity and vigour of his bodily powers, and of intellect and affection: they will enable him and prompt him to act well his part in life with usefulness to others, and with honour and comfort to himself: and we need not say that they will serve as a noble foundation for religious excellence.

The following passage contains a picture of “that morbid sensibility which renders existence in many instances an almost uninterrupted series of painful sensations,” which should make those concerned in education do what they can to prevent such dreadful evils. It is true it is an extreme case; but those who have had occasion to observe the appearances of morbid sensibility in less extreme and too common states, will perceive, that, in their degree, the features of the picture belong also to them. “That the dropping of a hair-pin on the floor should make a person start from her seat, and

fix her in a preternatural posture, by occasioning preternatural fixed contractions of the muscles, or agitate her by contractions and relaxations equally preternatural, till she sinks into insensibility, from which she awakes into vehement delirium, is hardly credible to those who are conversant only with the healthy, and the sorts of sickness to which the robust are subject. On comparing an individual liable to these sad varieties of being, to the engineer who stands unmoved amid the thunder of a battery; to the seaman who maintains his footing upon the deck or ropes of his vessel reeling under the shock of the elements; or to the Indian who exhibits the signs, and probably feels the throb, of intense delight, while the flames are preying upon his flesh; how astonishing do we find the range in human susceptibility to the effect of the powers by which we are surrounded! how important is it to consider the causes of the difference, if on the one hand we should have as much reason to suspect that resistance to pain may be united in the highest degree to capability of pleasure, as we have, on the other, to be persuaded that those who have become in so high a degree sensitive, are nearly lost to all but painful emotions; and that if their organs are like wax in being impressed by external impulses, they too often resemble adamant in retaining what impressions they may receive.” \*

\* Beddoes, as quoted by Stock, p. 252.

Insanity, melancholy, epilepsy, palsy, and a whole train of evils, are the attendants upon an undue, excessive, and long-continued excitement of the nervous sensibility; and it should be one leading object of education, among females in particular, so to direct their employments, their amusements, their diet and temperature, their waking and their sleeping hours, that their constitution may be hardened, their bodies and minds invigorated, and the best chance given them for meeting the unavoidable evils of life, so that these may promote their moral improvement, without inflicting upon them unnecessary sufferings, or destroying their power of usefulness. With this view, it may be laid down as a maxim in education, that whatever strongly excites the sensibility, without connecting it with active exertion, whatever, in short, increases the disposition to passive pleasure, is, and must be, injurious, — injurious to the health of the mind, and alike injurious to the health of the body. To make such sickly sensibility the subject of approbation is folly in the extreme.

How the sensibility, in its natural state, should be turned into the channel of benevolence, we have endeavoured to show in MORAL EDUCATION and the reader will find some judicious observations on the same topic in Mrs. More's *Strictures*. With respect to girls, what in general is most wanting is, to check their sensibility, or at least to give it its proper direction. With re-

spect to boys, it may sometimes be necessary to excite their *mental* sensibility; but in general, where proper pains have been taken early in life, the benevolent affections will have sufficient vividness and vigour: and at any rate they should never be enlivened by stimulating the sensibility of the nervous system. A boy should, if possible, be kept from the feeling that he has nerves; if we find his affections and intellect strong and vigorous, that is all we can wish for.



## CHAP. X.

## PURITY.

THE work of education has, indeed, an extensive scope; and no department of it can be neglected without injury to the rest. Physical education is of the first importance in the earliest periods; but if it be even then made an exclusive object, the consequences must be highly injurious. An unrestrained mind in a vigorous body, as we have already observed, will be the most likely to sink into the lowest moral depravity, and eventually to destroy, by this means, the object to which so much care and exertion had been devoted.

Without attaching any importance to the number *seven*, or pretending to set limits, which, in a great variety of instances, must be merely arbitrary, the interval between birth and manhood may be conveniently divided into three periods, of seven years in each. During the first, (unless the imagination of a child has been allowed to gain an excessive preponderance, and the elements of desire have risen to an enormous height,) there must be uncommon impurity in the language or actions of those around them, if the conceptions or desires have, in any degree, a sexual complexion.

But during the second, (more especially if children associate much with others *older* than themselves, who are not under the restraints either of delicacy or decency,) it is an unhappy fact, that, long before there can, in the order of nature, be any proper sexual desires, there is not unfrequently a degree of indecency in language and manners, against which the parent, who is anxious for the moral welfare of his children, should most sedulously guard. We have known this to be the case, even where boys have been brought up at home, having been allowed, however, to mix with those who themselves had little moral controul; and we see reason to think it particularly the case at those schools where boys of the second period are allowed a free intercourse with those of the third. Hence we admire the plan which appears to be gaining ground, of schools for boys from six to twelve. If they are thoroughly well regulated, under the superintendence of able persons, and they give especial care to the prevention of impurity in language, &c., the most beneficial ends may be answered. Perhaps even a progress in the languages might, upon an average, be made in such seminaries as satisfactory as at schools upon the usual plan; the rudiments of other valuable branches of knowledge would be gained more effectually; and, above all, the moral culture of the mind might be carried on with much greater success.

As far as our experience goes, it is more diffi-

cult to restrain the impure language of young boys, whose minds have received an early taint, than of older ones, unless, indeed, the disease has taken a deep and alarming root. In the former case it is extremely difficult to instil that sense of impropriety, which, where there is any moral feeling, may be produced in this connection, soon after the age of puberty.

Some may think that great care on this subject is a refinement of squeamish delicacy, and not a necessary precaution of moral purity; we are however satisfied that such will not be the opinion of those who have studied the laws of the human mind, or who have observed the power of words over the conceptions of the imagination and the excitement and the direction of the desires. That power is beyond all calculation, and often beyond all controul. The casual imagery of the fancy will pass away, and unless the mind intentionally dwells upon it, cherishes it, and endeavours to recall it, it may even leave no vestige to bring it back again into view. The mere corporeal feeling, unless unhappily inflamed by external sources of impurity, may easily be brought into subjection. But when words have been much or long associated with such trains of conceptions or feelings, they will, in various ways, contribute to excite and to strengthen them, and the consequence will often be, that purity will be lost, and that the moral, mental, and physical system, will sustain shocks from which they cannot recover.

It is one most injurious effect of that excessive reserve which parents often think necessary on these subjects, that their children are left without any definite knowledge of the mischief which the language of indecency will inevitably produce. Let the parent acquire his child's full confidence, and let him, with no other end in view, than his moral welfare, early give him judicious warning, and repeat this as often as he may think necessary to revive the impression, and the best effect will follow.

We presume not to offer much advice on this subject to *mothers*. A mother possessed of genuine delicacy of mind will not need it; and to others we could be of no service. A daughter grows up so much more under her mother's eye than a son can do, and there is, we doubt not, among all but the most abandoned of the female sex, so much more of that "decent *personal reserve* which is the foundation of true delicacy of character," that we hope it can require but common judgment and common care to preserve her purity of mind. A mother who knows, however, the moral dangers of the female sex, even where the general laws of chastity are not violated, will be on her guard in observing every possibility of exposure to them; she will guard the plant of modesty with assiduous care, and will be watchful to preserve it from the noxious influence of the indelicacy of rude ignorance or of impurity. We have reason

to think that mothers sometimes allow their daughters a more unrestrained intercourse with servants, or with companions of suspicious delicacy, than prudence can authorise. They never should be exposed to circumstances which may lead them to offend against "decent personal reserve." How much the present too common modes of dress will lessen that feeling, every considerate mother must perceive. \*

What those moral dangers are to which we referred, beyond those of impure language, and how fatally they have been experienced, we think a father, anxious for the welfare of his daughter, will take proper means of acquainting her to whose fostering care they are to owe their safety. Beyond what we have suggested, we can merely add, that the books which lie in the

\* This sentence was written in the year 1814. Happily the censure implied in it does not at this time (1820) appear equally applicable; but it is left as a warning. The personal exposure then so common, alike injurious to delicacy of mind and to health of body, met with a just rebuke from a physician, who unites with profound and clear-sighted medical skill a quick perception of moral propriety. "You must, certainly, be very cold," he said to a young lady, whose dress fell as much off the shoulders, and below the limits of a delicate taste in front as ever the tyrant fashion prescribed. "You must, certainly, be very cold;" and he accompanied his words with a look which, to the by-standers, said, "For decency's sake do borrow a shawl." The young lady (not impossibly from real purity of mind) did not seize his meaning; and he good-humouredly but impressively repeated his assurance, and threw a light covering where there ought to have been one before.

way of girls of the second period, not only should not be of that kind which must cherish a sickly sensibility, but should be free from every thing at which g'enuine modesty would blush. And if a visitor should, in their presence, bring forward such ideas, however clothed in the language of elegance, or refined double *entendre*, he ought to be excluded from their society. That a father should ever do so seems impossible : we wish it were.

But the delicacy we wish to see, “ is something nobler than innocence.” It is not the delicacy of ignorance, but the purity of imagination and desire. And we are satisfied that this is, in some instances, best preserved by a knowledge of the simple truth. “ The ridiculous falsities which are told to children from mistaken notions of modesty, tend very much to inflame their imaginations, and set their little minds to work respecting subjects which Nature never intended they should think of, till the body arrived at some degree of maturity. Children very early see cats with kittens, birds with their young, &c. Why then are they not to be told, that their mothers carry and nourish them in the same way? As there would then be no appearance of mystery, they would never think of the subject more. Truth may always be told to children, if it be told gravely ; but it is the immodesty of affected modesty that does all the mischief ; and this smoke heats the imagination by vainly endeavouring to obscure certain objects.” — *Parent's Friend*, vol. i.

To give the dictates of reason, religion, and conscience, their due influence, the disposition to self-restraint should be early and steadily cherished by those who have the care of the young; and after they arrive at that period in which the passions too often acquire the ascendancy, it should be carefully exercised by themselves. Next to the direct culture and exercise of religious principle, nothing can be more effectual than a full and judicious employment of their time in the various engagements of their station, in the occupations to which benevolence prompts, in the acquisition of useful knowledge, and in cheerful and active but innocent recreation. If habits are formed of indolence, and of unrestrained indulgence in sleep, in diet, and in mere amusement, it is in vain to look for that self-controul which was declared to be "wisdom's root" by one who, through the want of it, blighted his fairest prospects, and sunk into an untimely grave.

Let the young then be impressively taught, more especially when the dangerous period is arrived, to consider nothing as *allowable*, in word, or in action, which they feel their own conscience condemn, and of which they could not speak to a respected friend, — to cherish an habitual and influential sense of the Divine presence, and their own accountableness, — and to bear in mind, that "he who despiseth small things, shall fall by little and little."

Thus far we presume to suppose that we have not offended against our own principle. We have hitherto written for parents indiscriminately; but what follows is exclusively designed for the eye of the father, or the friend who supplies his place; and we must here be allowed a little more minuteness.

We do not doubt that the due regulation of the sexual desires is, on the whole, the greatest difficulty in education. The danger of doing too much is, in some cases, almost as great as the danger of doing too little. But the circumstances of the times, including social intercourse, newspaper communications, &c. are such, that nothing, we think, but the blindness of ignorance, or the carelessness of vice, or the excessive caution of unenlightened or indolent timidity, can hesitate in endeavouring to communicate such impressions respecting the nature and consequences of an illicit or unnatural indulgence of those desires, as may operate altogether to prevent, or most materially to check them.

How early such communications should be made, is a matter of extreme difficulty. We recollect hearing a father say, that he had succeeded in producing in the mind of his son, before the age of puberty, such a detestation of the vice we have more particularly in view, that



he felt a full confidence as to his moral restraint. In that process we have as yet had no experience; but we are inclined to suppose, that more will be effectually done by giving only general, though perfectly distinct, cautions, respecting language and actions connected with this subject, and by leaving the more impressive representations till the period when the desires will stand most in need of restraint.

Before the age of twelve, a father will often be able to perceive, in a well-educated boy, the indications of decided moral principle; by which we understand the real and actuating desire to do right, and to avoid every thing wrong. When besides this he has reason to have confidence in his son's purity of mind, (we still mean of imagination and desire,) and also in his prudence, we think a simple judicious communication respecting the delicate structure, and the object of the male organs, might be attended with important advantages. This would lead to a few plain but impressive statements, respecting the highly injurious and often fatal consequences of the abuse of them; and the necessity of strictly avoiding every thing, in word or action, which might lead to such abuse. With these representations, the father who has successfully cultivated the principles of religion in his son's mind, would add such as would connect with every kind and degree of impurity, the idea of its offending his omniscient Heavenly Parent. If it have previously been his object to

communicate interesting information respecting the structure and functions of the human frame, such a communication as we have mentioned will have no appearance of formality ; and it may be introduced by a natural digression from some other connected topic. Some suggestions as to the mode of accomplishing it may be obtained from Dr. Beddoes's fourth Essay ; but we would make it a much more simple business. It will require no more knowledge of anatomy, than what any judicious well-informed father may easily gain from the common works on the subject ; though if he had an injection of the vessels preparing and conveying the seminal fluid, this aided by plates showing the *internal* structure of the urinary and seminal organs, could not fail to produce a salutary fear of injuring that which simple inspection would prove to be so complex and so delicate.

We need not say, that whatever determination he adopt on this difficult point, he must do his best to keep off from his son those impressions, (from books, pictures, conversations, &c.) which may tend to give a premature excitement to his desires, or to feed them when they spring up in the course of nature ; and as he cannot altogether succeed in this, he will endeavour to render them powerless, by such representations as may make them rather shunned than fostered. A parent with any just sense of duty, cannot fail to avoid himself communicating such im-

pressions, or permitting them to be made under his own eye :

Nil dictu fœdum visuque hæc limina tangat  
Intra quæ puer est.

should be inscribed in his memory, and made his invariable principle. It is indeed a noble one ; and alike important.

With the same object in view, he will sedulously (yet without any formal precepts) endeavour to prevent all breaches of that decent personal reserve of which we have spoken ; for instance, at the times of bathing, washing, attending to the calls of nature, &c. We do not want to see affected squeamishness, often hiding real indecency ; but genuine delicacy and purity. And he will also observe, (with this specific object in view, *viz.* to keep the sexual desires as near as possible within the limits of nature respecting time and strength,) those rules which common prudence and experience suggest, respecting simple diet, active exercise, early rising, &c.

But we will suppose a case in no degree uncommon ; that no communication has been made to a youth respecting the evil we have already alluded to, and that his father, or a parental friend, sees reason to believe, that all his *indirect* caution has been ineffectual, and that the deleterious practice has been begun which will gra-

dually impair his bodily and mental powers, and, if not prevented in time, will plunge him into irretrievable evils:—Can there be any hesitation what course to pursue? Can there, then, be a doubt as to the necessity of opening his eyes to his situation? It must be done with prudence; but we know it may be done with success; and we know, too, that the result may be earnest affectionate gratitude for the communication, and heartfelt satisfaction at having been the means of preserving a fellow-creature from the most serious calamities.

Whether the communication should be in conversation or by letter, must be decided by the circumstances of the case; we have known each tried. On the whole we should prefer opening the subject by conversation. It will then be more easy to perceive whether the caution had been necessary, and to what degree. After some interval, a paper might be put into the hands of the youth, containing a brief, but distinct, and impressive statement of the dreadful consequences of the practice; and some simple cautions to aid in checking the tendencies of the mind to it. If this produce its proper effect, it will scarcely be necessary, for a considerable interval, to revert to the subject; but then it may, at least, be expedient. It is, however, by no means desirable to bring it frequently forwards; for though it may be treated as a moral disease, yet there must be a feeling of delicacy (or perhaps we should say of shame) attending

it, which could not be worn off without serious injury ; add to which, the efficacy of the representations made would lessen by too much repetition. Those external indications which furnished the first ground for apprehension, must, however, be the guide in determining the subsequent steps. The difficulty is in the commencement. And we should add, that in the first conversation every means should be employed, to prevent all conversation on the subject with others ; it should be absolutely confined to the individual and his friend.

The parent or tutor may take every preventive caution, (exclusive of direct communication,) may do every thing that enlightened prudence would suggest to preserve strict personal reserve, and keep off the contagion of evil example ; and all this completely, and in itself considered successfully ; and yet without preventing the evil. Many instances have been known of its commencement without any communication with others, and by circumstances in some sense accidental. We are fully satisfied, taking every thing into account, that it would be best to *forewarn* every boy who possessed a tolerable share of good sense and moral susceptibility. Numerous instances have occurred, in which this practice has been begun and persevered in, till the mischief was almost if not altogether irretrievable, without the individual's having been fully sensible of the criminality,

and but little of the most injurious consequences, of "this species of slow suicide."

For the mode of commencing the subject after there are decided grounds of apprehension, we can give no specific directions. We can only say, that it must be done at a suitable time; when the mind seems open; when nothing has occurred to excite suspicion as to the motives; and with that cautious reserve which may give an insight into the real state of the case. Then is a time to give a faithful representation of consequences, &c. A paper for the purpose already suggested, might be of some such nature as the following, which may assist in the first stages also.

We would begin by mentioning, (without of course the slightest personal allusion,) such cases as had occurred to our own knowledge, where loss of sight, total loss of mental and bodily health, and premature death, had followed the continuance of it; and where extremely debilitating involuntary emissions had succeeded the habitual practice of it, even where it had been abandoned. We would then select some compressed statements from books of authority, (and we have seen Tissot often referred to, and in Dr. Beddoes's fourth Essay will be found a striking case, which will urge every considerate parent to early communication,) respecting the common effects of this waste of a fluid designed to answer such important ends in the animal economy, and the early and excessive loss of

which must weaken the whole nervous and digestive system, impair the faculties of the mind, and surrender the wretched victim of sensuality to the miseries, infirmities, and decrepitude, of extreme yet infirm old age. We would inform him that it would subject him to convulsions, epileptic fits, palsy, insanity, impotency, tabes dorsalis, corporal emaciation and decay, and partial or even total blindness or deafness; and that where the progress to these calamities had been checked in time, the mental and bodily faculties are usually so injured by any long continuance of it, as to become incapable of any valuable exertion. We would farther tell him, that the bare statement of the natural and necessary effects of this destructive practice, is sufficient to show the will of God respecting it, even if it do not appear to be expressly forbidden in the Scriptures. That it is included in strong expressions of a more general nature, (such as Rom. xiii. 12—14. 1 Cor. iii. 16, 17. 2 Cor. vii. 1. Gal. v. 19—21. 1 Pet. ii. 11., and especially 1 Cor. vi. 9, 10.) there can be no doubt; and at any rate that God has forbidden it by the usual course of providence. That its moral effects in destroying the purity of the mind, in swallowing up its best affections, and perverting its sensibilities into this depraved channel, are among its most injurious consequences; and that they are what render it so peculiarly difficult to eradicate the evil. That in proportion as the habit strengthens, the diffi-

culty of breaking it of course increases; and that while the tendency of the feelings to this point increases, the vigour of the mind to effect the conquest of the habit gradually lessens. We would tell him, what we remember a medical professor said, that whatever might be said in newspapers respecting the power of medicine in such cases, nothing could be done without absolute self-control, and that no medicines whatever could retrieve the mischiefs which the want of it had caused. And that the longer the practice was continued, the greater would be the bodily and mental evils it would inevitably occasion. We would then advise him to avoid all situations in which he found his propensities excited, and especially, as far as possible, all in which they had been gratified; to check the thoughts and images which excited them; to shun those associates, or at least that conversation, and those books, which have the same effect; to avoid all stimulating food and liquor; to sleep cool on a hard bed; to rise early, and at once; and to go to bed when likely to fall asleep at once; to let his mind be constantly occupied, though not exerted to excess; and to let his bodily powers be actively employed, every day, to a degree which will make a hard bed the place of sound repose. Above all, we would urge him to impress his mind, (at times when the mere thought of it would not do him harm,) with a feeling of horror at the practice; to dwell upon its sinfulness and most injurious



effects; and to cultivate, by every possible means, an habitual sense of the constant presence of a holy and heart-searching God, and a lively conviction of the awful effects of his displeasure.

When entering into the world, where temptations of a different nature will necessarily occur, we would, before his leaving the roof of the parent, then enter into other branches of moral restraint; some hints for which may be found in ch. xvii. of *Systematic Education*, vol. ii. on the "Regulation of the Inferior Principles of our Nature."

# APPENDIX.

## CONSIDERATIONS

ON THE

## STUDY OF THE DEAD LANGUAGES

IN A PUBLIC SCHOOL.

*Extracted from the Journal de Genève, of 1790. Republished in the Bibliothèque Universelle of Professor Pictet, for February, 1817.*

It is upwards of two hundred and fifty years since our illustrious reformers, John Calvin and Theodore of Beza, conceived the plan of founding at Geneva a public school, to *prepare* young people for the study of the higher parts of learning. This school, which from that time has always subsisted amongst us, bears the name of College, and is divided into nine classes, in each of which, beginning at the ninth, the scholars learn successively to read, to write, and afterwards, from the seventh to the first, orthography, Latin, and Greek; independently of the first principles of religion, which are taught regularly in all the classes. The lessons are given in each by a particular master, named the regent of the class, and who is chosen, in open competition, by the Academy, under the special superintendance of which the whole College is placed. Each regent gives in his class from

five to six hours' lessons, a-day. The scholars spend the rest of the day, as well as the Sunday, at home, where they have to learn by heart the lessons and to write the exercises, which the regent has prescribed for the ensuing day. Thus, the child, being taught at the College, and yet *living* at home, this alternation of the two combines the advantages of private with those of public education, avoiding at the same time the greater part of the inconveniences which are objected to both. Accordingly, the plan has been found to answer exceedingly well with us : so that although instruction in our College is almost limited to the study of the dead languages, not only the young people designed for learned professions are sent there ; but, so to speak, the whole population of our city. For the instruction being nearly gratuitous, and moreover very carefully attended to, there are at all times some hundreds of children going through the classes, at least as far as the third. However, the greater part of them, destined to the mechanic arts or to commerce, have no need, in the ordinary course of life, to know Latin and Greek, and soon forget, after they have left this school, all they had learnt there. Is it not against reason, then, it may naturally be asked, to keep them six or seven years poring over Latin and Greek books, which will never be of any service to them ? Might not one usefully employ that time in some other study, better suited to their destination ? \*

\* To explain, in a few words, to strangers the whole of our system of public education, I will add, that all the classes of the college are held in the same building, but separate from one another ; that they have all the same hours ; that the regents and the scholars are constantly under the superintendence of an inspector chosen by the academy, under the name of Principal, who lives in rooms above ; that the scholars, whose place in their class is determined from week to week by the number of faults they make in writing

It was this consideration which suggested, about thirty years ago, to one of our most celebrated professors, the idea of a reform, tending to introduce into our College other studies more useful to the generality of the scholars. He published to this effect a very able pamphlet, which drew over to his opinion, the greater part of our fellow-citizens, and would probably have brought on a revolution in our system of public education, if other professors had not opposed it. On occasion of one of our academical celebrations, one of these held a discourse tending to shew the utility of the dead languages, considered with respect to the excellent prin-

a dictated exercise, pass every year from a lower class to the one above it; provided, however, they have made sufficient progress in that which they are to leave; that once a-year there are distributed publicly and with great solemnity the prizes they are supposed to have merited; and that at last, on passing out from the first class, they are admitted as students into the auditories, where the professors who compose our academy give regular lectures, on which the students are required to undergo an annual public examination. Besides instruction given here, of which the dead languages are the basis, we have not only in the country, but in the town too, elementary schools for both sexes, where the instruction is limited to reading, writing, spelling, and the first principles of religion: but the greater number of our young boys, whatever their after-destination may be, receive their education at the college, and seldom leave it without having acquired the elements of Latin and Greek. It is only of late years that it has been thought necessary to add arithmetic. Nor, as yet, has this addition been attended with all the success that was expected.—*Pictet.*

The reader in this country will perceive that what is here called the College, answers more or less to our High-schools. Their Academy is what we should have called the College.—*Translator.*

ciples of taste, and of morality, contained in the works of Latin and Greek authors, which are put into the hands of our scholars.

I gave an account of this discourse, in a weekly sheet, which at that time was published under the title of *Journal de Genève*. But I took the occasion of adding, to what the professor had said, some reflections on the utility of this method of instruction, considered further as a means of developement to the intellectual faculties. I endeavoured to show, that in this point of view, "the study of the dead languages, such as it is practised in our College, is really, in itself, and independently of the matters of which these languages are the vehicle, the best and most useful subject of public instruction; that no other species of instruction can with advantage be substituted for it, whatever may be the destination of those who learn; and that, to say all in a word, if by some prodigy or natural disease, a scholar could find himself on leaving the first class, bereaved all at once of all the ideas he had acquired, and reduced to know nothing, not even a single word of Latin or Greek, provided he might preserve his faculties in the same state of developement and perfection they had attained at the moment of this change, this scholar, ignorant as he would be left, would probably be better educated and better prepared for whatever vocation he might be destined to in life, than any other boy of his age, to whom the best possible education with the exclusion of Latin and Greek had been given, and who should have, moreover, the advantage of having lost nothing of the ideas he had acquired."

The writer then states his motives for now republishing the series of letters in which he had explained and supported these views, and which he has reason to believe contributed to determine the rejection of the proposed reform. The letters follow.

## I.

“ I HAVE promised your readers some reflections on the subject of education, tending to show, *that the study of the dead languages is, in itself, and independently of the things of which they are the vehicle, the fittest subject of public instruction*, in a College: I should almost say, that it furnishes the only effectual means of developing the intellectual faculties of the scholars, in such sort as to render them capable of great exertion afterwards, to give them the greatest readiness and the utmost retentiveness of memory, the greatest force of attention, the greatest justness of judgment, the greatest accuracy of perception and delicacy of taste, of which they are susceptible, for any kind of pursuit to which they may afterwards be called.

“ It is in fact a great error of most of those who speak or write on education, to imagine that it consists in teaching such or such a branch of knowledge, and that he is the best educated, in respect to cultivation of the mind, who knows the most, or knows that which is most suitable to his intended situation, or who knows it most thoroughly. This is by no means the criterion.

“ Man is, at his birth, in a state of imperfection greater than any other animal. His faculties unfold themselves by little and little only, more or less rapidly, more or less completely. He sees, he hears, he makes use of his senses, only when he has *learnt* to use them. To walk, he must acquire suppleness, strength, agility: to retain the impressions he receives, memory has to be formed. He distinguishes truth from error, — he sees consequences in their premises, — he conceives rules and understands their application, — then only when he has acquired judgment, when he has gained the habit of supporting a continued attention upon one object. He

feels the value of order and justice, the delight of friendship, — is capable of great efforts of courage, of temperance, — only when his moral faculties have received their developement. In a word, there is nothing which he can do in the first years of his life, if it be not to employ his organs and his faculties.

“ Now it is in the developement of these faculties, physical, intellectual, and moral, by means of which he will be able to learn a profession, to acquire knowledge, to make himself estimable by his virtues, that education consists. This is the only aim which the institutors of youth should have in view. •

“ In vain will they put into the head of the child the elements of all the sciences; in vain will they flatter themselves they have made him understand them; if there has been no endeavour to develope his faculties by continual yet moderate exercise, suited to the yet weak state of his organs, if no care has been taken to preserve their just balance, so that no one may be greatly improved at the expense of the rest, this child will have neither genius nor capacity; he will not think for himself; he will judge only after others; he will have neither taste, nor intelligence, nor nice apprehension; he will be fit for nothing great or profound; always superficial, learned, perhaps, in appearance, but never original, and perpetually embarrassed whenever he is put out of the beaten track; he will live only by his memory, which alone has been diligently cultivated, and all his other faculties will remain, as it were, extinct, or torpid.

“ And how should they not, if they have never been exercised? Man, capable of learning all things, learns nothing but by frequent exercise, by continual repetition of the same acts upon the same objects. We do not read well till we have read much. We do not write well till we have written much. In the same manner we have not steadfastness of attention, are not quick in

comprehending, exact in reasoning, sound in judgment, have not invention, originality, till we have much exercised attention, intelligence, judgment, taste, and genius.

“What I have here said of the intellectual, holds equally of the physical and moral faculties.

“It is in the skill of developing them all in conjunction, but in a progressive manner, and one by means of the other, that the whole art of education consists. I confine myself at present to one part of this extensive field, to the inquiry, namely, into the advantages to be derived from the study of the dead languages, as a means of developing the intellectual faculties.

“What is important to the scholar, in the cultivation of these faculties, is, not the acquisition of some particular branch of knowledge, not learning Latin or Greek, history or mythology, geography, chronology: it is not even to know what men have ever said with greatest beauty and truth of morals, nor being initiated into their great discoveries in the arts and sciences: but it is that he shall acquire a memory quick and strong, command over his attention, readiness of conception, an understanding sound and acute, an unerring taste, ingenuity, a discernment exact and delicate, a sort of happy skill of considering things in their whole, and in their details, of catching their mutual relations, appreciating their differences, that he should learn to conceive with precision abstract and general ideas, and easily apply them to all particular cases, be able at his pleasure to combine simple, to analyse complex ideas, &c. A boy who had learnt all this at the College, if he had learnt nothing else, would assuredly be well-educated, very happily prepared for success in any kind of pursuit, in any calling; provided always the improvement of these faculties had been so conducted as not to interfere with the



physical and moral faculties, of which the due development is no less essential to a good education.

“And what intellectual purpose is there that can be proposed as the end of public instruction in a college such as ours, if it is not to procure to all the children what all will need in the various careers they are destined to run? But what is there more generally necessary, more serviceable for all conditions, than the combination of these advantages which I have described as resulting from the well-directed cultivation of the intellectual faculties? Is there any part of learning, of science, that can be of more common use, more suited to all ranks, all orders, all ages, all vocations, than one which teaches to use the instruments with which nature has furnished us, for the research of truth, memory, attention, judgment, taste? Is there a situation in life, in which a man can regret, or regard as thrown away, the time which he has employed in bringing out these faculties to their strength and perfection?

“The studies of which it might be thought desirable to teach the elements to the pupils of the College, instead of employing them in the acquisition of the dead languages, would not be equally useful to all. Whatever might be the selection, it could not suit alike all classes, all professions. And, more than this, I very much doubt if it be possible really to bring any branch of knowledge within the comprehension of the child (before his intellectual faculties have been unfolded), because there is none, the intelligence of which does not suppose in the scholar the capacity of taking in the total of a body of instruction, a capacity which children have not: and because all parts of knowledge being linked one to the other, it is to a certain degree necessary to have them all present to the mind at once, in order rightly to understand any one. We can have no clear idea, for

example, of history, except as we are able to represent to ourselves the connection of events, their influence on one another, the position of the places where they happened, the succession of the times which produced them, the characters and passions of those who were implicated in them, the manners, opinions, religion, the degree of civilisation of the people among whom they happened. In a word, to learn history, it is necessary to learn geography, chronology, moral science, antiquities; and to learn all these, it is necessary to have some idea at least of astronomy, arithmetic, geometry, logic, &c. Now let any one honestly examine the capacity of children, at the age at which ours go to the College, he will see that after a deal of pains have been taken to put such a quantity of things into their heads, after teaching them for a number of years all that they can learn of history, they will yet be very far from knowing as much of it, as a young man of fifteen to twenty, well prepared by the due cultivation of his faculties, will easily learn in the space of a few months.

“What I have said of history is equally true of all parts of knowledge and science, of natural history, of physics, of chemistry, of mechanics, &c.: they are all and each of them individually, necessarily linked to a total of knowledge which children can but very imperfectly possess; whence it follows, that for these studies to be really useful to them, they will have to *recommence them*, when their intellectual faculties have acquired all the improvement of which they are capable. The study of the dead languages themselves, however carefully it may be conducted at the College, is hardly less useless to the pupils who will not recommence it. There are found very few who know Latin and Greek at the time of leaving the first class: even after going through the belles-lettres, if they are not careful to keep up this study, they soon lose their recollection of it; and there

are men of letters in numbers, otherwise well instructed in their several professions, who would not be found qualified to read Homer, Sophocles, Plutarch, nor even Virgil, Tacitus, or Quintilian, in the original.

“ From which I draw the conclusion, that the chief use of the studies which are required of children, at the College or elsewhere, is to develop their intellectual faculties. It is only after they have attained, by repeated exercise, a certain degree of perfection, that we can study for real acquisition. The seed, cast in an uncultivated soil, does not prosper: it is only by much tillage that we bring the land into a state for production. It is the same in education: it is requisite that the understanding be opened, the mind in good preparation, for science or knowledge to germinate. The object of education should be to dispose its pupil for instruction, rather than actually to instruct him; to cultivate his faculties, rather than to direct them especially to such or such an object. Now, this cultivation, far from being of service to those only who are destined to learned professions, must of necessity prove essentially useful to all who have received it. It will ensure success in all situations. This does not require to be proved.

“ In this view, the whole question of any moment is reduced to the simple inquiry, what is that study which is to be considered as the best means of developing the intellectual faculties, or, as a course of instruction in a public school, better adapted to accomplish this object, than that of the dead languages? — If, as I believe, there is none, — if, at the same time, this is the study which is, on the whole, the most favourable to the development of the physical and moral faculties, because it is the most compatible with the recreation and the discipline of the College, I say that we are to count as nothing the inutility, in one sense, of these languages to the greater

part of the scholars; and that we ought diligently to instruct all alike in them, in order to qualify them for filling usefully their place in society, whatever may be their destination.

“Now that the study of the dead languages has this advantage above all other studies, even above that of living tongues, is what I hope to prove in another letter.”

## II.

“We have seen that the College is to be considered as a school of preparatory instruction merely, designed for developing the intellectual faculties of children, without injury to the developement of their physical and moral powers. Let us now examine what is the kind of instruction best adapted to this end.

“The intellectual faculties may be reduced to these four, Memory, Attention, Judgment, and Taste. *Memory* is the faculty of retaining and retracing, at pleasure, the impressions that have been received. *Attention* is the faculty of stedfastly regarding many impressions successively in a certain order, rejecting all extraneous impressions which might disturb that order, and distinctly viewing, at one and the same moment, the connected ideas. *Judgment* is the faculty of conceiving with precision the relations that subsist among many impressions, the application of general rules to particular cases, the consequences which flow from such and such principles. Finally, *Taste* is the faculty of instantaneously apprehending the agreement or disagreement of any new impression made, with our entire manner of feeling, the effect, too, of the same impressions, on the generality of men, the pleasure or the pain that attends them.

“The developement of these four faculties is not similarly easy in all children. There are differences of temperament and organization of original characters among

them, that make them more or less susceptible of one or the other ; so that some easily acquire great strength of memory, with little judgment ; others a great deal of judgment, with little taste ; others, again, great delicacy of taste, with a judgment not to be relied on. In short, the diversity that is to be met with in children in this respect, is endless.

“ In private education one may note these differences, and vary, according to the character of the mind, the method of developement to be employed, and the studies by which it is to be effected. If one of the faculties of the child appears more difficult to develop than the others, by calling it more into exercise, the proper balance is restored. Has he an indifferent memory ? You will choose for him the kind of studies adapted to strengthen it : history, for instance. Has he difficulty in fixing his attention long together on the same object ? arithmetic will accustom him to do it. Has he little aptitude for conceiving the mutual relations of things ? Geometry will form his judgment, especially if he is practised in finding out the solution of problems himself, and their demonstration. Finally, Is he deficient in that intellectual sensibility which gives the quick perception of the beauties and faults of a work ? The practical exercise of the moral sense well directed, the study of men, of what pleases and displeases them, may perhaps cultivate in him this kind of discernment, the truth and delicacy of taste.

“ But in a public education, such a variety of studies is incompatible with the discipline and emulation which constitute its principal advantage. To preserve this advantage the method and the studies for all must be the same. There can be but one plan, one course ; otherwise there would need almost as many teachers as scholars.

“ The first great principle in the studies of a college

must be then, that they adapt themselves, as much as possible, to the diversities of natural capacity that are found among the scholars; so that the final result of these studies, though uniformly conducted, may be for all alike the greatest possible developement of the four intellectual faculties together.

“ Now in this respect the study of languages, especially of the dead languages, if they are taught methodically and with reference to principles, as is done in our College, appears to me to possess a great superiority over all other kinds of study. For it necessarily develops at once — Memory, upon which every thing depends; — Attention, since the sense of the words is determined by their arrangement, by their influence on one another, by what precedes and what follows; — Judgment, since the words undergo variation according to the relations of the things they express, according to the requisition of rules, to their subjection to principles; — and Taste, since there is always in this study a choice to make between words which have something of harmony in their sound, and those which are without it; between the turns of expression which give happily not the signification only, but the sentiment of a passage, and those which render it less successfully.

“ It is not the same with other studies. History, for example, may develop very successfully memory and attention; but, taught as it must be by routine at a college, what will it do for judgment and taste?

“ Mathematics will cultivate attention and judgment, but leave memory and taste unprovided.

“ Practical ethics, the most useful in itself, since it teaches the knowledge of men, the means of pleasing and doing them good, and the more difficult secret still of avoiding to offend them, without risking either truth or justice, will develop sensibility and taste, and nothing more.

“The study of natural history, of the first principles of mechanics, of physics, of chemistry, has still the same disadvantage. None can develop all the intellectual faculties together : besides requiring much preparation and expense ; for in these studies we do nothing if we do not speak to the eyes of children by demonstrations and experiments, still more than to their ears.

“Not but what it is possible to imagine a scheme of education, in which even these studies might be more or less addressed to the faculties to which they do not principally and expressly belong : — as a skilful instructor might gradually invite and require the exercise of even moral judgment in history, might derive from it exercises for the taste ; but such adaptations fall again within the limits of private education, and are impracticable in the uniform course which is of first and indispensable necessity at a college.

“If to effect this simultaneous cultivation of the different faculties without foregoing the necessary uniformity of a public system, it were imagined to combine and carry on together several different studies, (besides the expense and complexity of means required, the number of masters, the impediment perhaps to discipline,) I should apprehend injury to the spirit of emulation ; inasmuch as it is unlikely that the same boy would feel the same motive to excel in each different study. He would give himself up to that which suited him, declining that which was difficult, and therefore most necessary ; and it may well be apprehended, that under such circumstances, each would cultivate only his peculiar talent ; and that simultaneous developement of all the faculties, which was the object proposed, would not be attained.”

“But it is not merely for those parts of study which might thus be neglected, that I should apprehend the

time of study to be lost. I believe it would be lost as well for those which had been most diligently pursued. For what has been said is true, and cannot be too earnestly inculcated. *The real way to gain time in education is to lose it*, that is, to give it up to the natural development of the faculties: not to be in haste to construct the edifice of knowledge, but first to prepare the materials, and to lay deep the foundations. The time that is yielded to the mind for unfolding itself, though slowly, is not lost; but to derange its natural progress by forcing on it premature instruction, is to lose not only the time spent, but much of the time to come. Give your pupil memory, attention, judgment, taste; and believe, whatever his vocation of life may be, he will make more rapid and more certain proficiency, than if you had loaded him with knowledge, which you cannot answer for his bringing to any result, and which his organs, weak and variable, and his unconfirmed faculties are as yet little able to bear.

“ Upon this last consideration I shall enlarge in another letter.”

### III.

“ CHILDREN are little if at all capable of instruction, prior to the development of their intellectual faculties. The principal object, therefore, of the lessons we give them, is to forward this development. Now, in this respect the study of the dead languages seems to me to possess a great superiority over all others, at least in a public education. It is evident, or easy to demonstrate, that in teaching them, we exercise, and consequently develop at once, all the intellectual faculties of children, whilst it is only by the complication of *many* other studies that the same advantage can be obtained: a



## APPENDIX.

combination which, in a college, must necessarily interfere with both discipline and emulation; and which, besides, would in all likelihood be little adapted to the state of the faculties and the bodily organs themselves in childhood. It is on this last consideration that I wish at present to dwell.

“ Children are naturally of an instability of mind of which no one can form an idea who has not attentively observed them. Susceptible\* of receiving all sorts of independent impressions, they are incapable of any reflex idea. They easily enough conceive abstract notions, but a reasoning ever so little complicated, a series of facts or propositions connected together, is almost always above their ability. Incessantly impelled to action, to their attention is distracted at every instant from the principal object that is set before them: and even when you think them busiest about what you are teaching them, you find that the passing of a fly, a leaf shaking, a sound, a sight, a smell, a motion of any sort, the mere recollection of some absent object, has made them many times lose sight of it in the course of the shortest lesson. They do not want curiosity: they are eager to see and to hear something new; but all that does not fall directly under their senses, and especially whatever bears the appearance of an explanation ever so little reasoned, whatever has sequence and method, in a word, whatever has the look of a lesson, wearies, fatigues, discourages them. Accordingly, they seldom appear to prefer one lesson to another. Drawing, music, and even dancing, in lessons, hardly amuse them more than the catechism and the grammar: and it is an observation of every day in private education, that if the lesson be but a little too long, of whatever kind, even the physical nature of the child suffers; he yawns, he turns pale, his head is gone, he does a deal worse than when he began. If the

master gives his pupils leave to question him about what they do not understand, it seldom happens that their questions relate to the object of the lesson: and in general, when one thinks one has explained it very clearly to them, it turns out either that they have not been attending, or that they have not understood you. What is worse, is, that one is often duped by their memory. For they recollect what has been said to them, repeat it word for word; you would think they had caught your very meaning; they have even the air of being displeased if one doubts it, for then they are afraid lest fresh explanations should prolong the tedium they feel: and all the while they have not the smallest notion of the matter.

“ This is the history, in truth, of many adults; but it is in an especial manner that of all children. Nothing is more difficult than to fix their attention: nothing is more capricious than their judgment: nothing, above all, is more equivocal than their comprehension. And all this depends upon the quick susceptibility, the variableness, the changeful play of their faculties, their organs; on the facility with which they pass from one impression to another, a facility of which we can form no conception, because we do not find it in ourselves; on the small tension and effort they can bear; on their absolute inability by nature, physically or morally, to remain long together in the same posture.

“ In this state of things, it should seem that if it were possible to find some study, that might exercise all the faculties of the understanding, by means of one another, and gradually; in which it might be easy for the instructor to perceive whether his instruction has been rightly understood, and impossible for the learner to deny his mistakes; in which the lessons given by the master should undergo exceeding repetition, so as to afford little scope to heed-

lessness and wanderings of mind, or, at least to repair their bad effects; in which especially the organs of the child should never be so strongly or so long together stretched, as to hurt the developement of the physical faculties;—it should seem, I say, that this would be the study fittest for opening the mind, the most favourable for the developement intended, and at the same time the most compatible with the discipline, impartiality, and emulation, which, it must never be forgotten, are matter of necessity in a college.

“ Now all these advantages I can perceive in the study of the dead languages, and more in this study than in any other. When a scholar of the seventh class learns his declensions and his conjugations, he is quickly aware that to learn them easily he has only to attend to the terminations peculiar to each case, to each number, to each mood, to each tense, and to each person. As soon as he has made this discovery he turns it to account; and every word that he goes through is already to him a little exercise of memory, attention, and judgment: of memory, because he must constantly remember the beginning of each word and its termination;—of attention, because he is constantly guiding himself in what he has to say, by what he has just said, and if he forgets himself for a moment he has lost the thread;—of judgment, because he must choose among different terminations, and apply them suitably. It is in this manner that from the very first steps his faculties come in aid of one another: he has already acquired, with the knowledge of his Accidence, some confused idea of arrangement and of relations. In a little while he is exercised in declining other nouns, and conjugating other verbs, by those which he has learnt; and this exercise, strengthening his memory by the continual return upon his first knowledge, sets still more in play, both his at-

tention by the necessity of not deviating from his model, and his judgment by the differences which appear among these various objects of comparison, by the necessity of putting them together, considering them under their common resemblance, making abstraction of what there is in them not common to all.

" On the other hand, all mistakes are under the eye in this kind of study, and open to be rectified either by indirect questions if they are mistakes of judgment, or by the book if they are of the memory, without any possibility that the scholar should suspect the master of an arbitrary or partial decision, or the master be the dupe of the happy memory of the scholar.

" Further, each of these little exercises lasts but an instant. They are separated from one another by an interval quite sufficient to save the child from being fatigued; and all that jargon of grammar, of nouns and verbs, which appears to women so strange and unintelligible, is only a play to boys as soon as they have got hold of the key. I do not say that it amuses them; but if in private education it is possible by dint of pains and management to educate a child, amusing him all the while and preserving him from weariness, this is impossible in a public education: it is perhaps not even to be desired; because, after all, in order to live in society, one must be able to bear weariness, constraint, privation of amusement. Now, every other sort of compulsory employment would be as wearisome to children as the study of declensions and conjugations, without having the advantage which this has, of demanding an exertion that can be carried on by momentary efforts, and which yet employs all the faculties of their mind all together.

" Accordingly, we see no child made ill at the College. After three hours of lessons, to all appearance uninter-

rupted, in his class, there is not one but comes out fresh, lively, and less fatigued than a child of the same age, to whom you had given a half hour's private lesson, on any other subject than that of languages.

“ It would appear, then, that at leaving the seventh class, our scholar will already have learnt, not without some weariness, but with as little real fatigue as possible, not only to read, write, and spell, but further, what is of a utility more directly applicable to all professions, to generalise to a certain point his ideas. He will be already a little practised to direct an unforced attention upon objects abstract in themselves; to apprehend readily analogies and relations. And even if it should be thought proper to withdraw him from the College at this moment, it is probable that whatever might be his vocation, this first developement of his intellectual faculties would be of great advantage to him, and more useful than any thing else that could have been taught him at that age.

“ But let us follow him into the higher classes. Suppose him nine years old, which is, perhaps, the best age for entering the sixth. If he is intended for commerce, for watch-making\*, or for any mechanical profession, he can scarcely be put apprentice before twelve years old. Experience has shown the Society for the Advancement of the Arts, that he ought not to begin younger to learn drawing. He will have then three years to wait. Not to go from the question, we will suppose further that the parents of this child have no other means of educating him than the College. It is for the state unquestionably to supply the deficiency of their means.

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The great manufacture of the Genevese. The reader may judge of the extent to which they are occupied in it, by the manner in which it is here referred to.

With what, then, are we to occupy him at the College till he is twelve years old? Shall we make him learn during these three years arithmetic, the first principles of mechanics; of geometry, of natural philosophy, of chemistry, of natural history, geography, history,—or shall we simply continue the study of Latin, and even that of the Greek grammar, as is our practice? I have no hesitation in advising this last course; because the great end of education, especially at this age, is less *Instruction* than the developement of the faculties; because the study of the dead languages develops better than any other all the intellectual faculties together; because it develops them more progressively by aid of one another; and, finally, because it appears to me better adapted to the volatile, heedless, unfixed temper, and physical tenderness of this age.

“ In the sixth, he will be taught then, as is done, the nomenclature or vocabulary, syntax, and the first rules of composition. The vocabulary will have the advantage of exercising the memory unaided by the sort of song of the grammar, on detached words which have no connection, no resemblance one with another: it will exercise, at the same time, attention and judgment, in referring every word to its proper declension and conjugation; and will moreover develop the first elements of taste, in marking out to a certain degree synonymes, and their shades of distinction; or rather, in practising the scholar to make a choice, (in truth, rather on feeling than on grounds which he can declare,) among several words which have apparently the same signification, but which do not produce the same effect. Syntax, in giving rules, will exercise in the same manner all the intellectual faculties together; memory and attention, because it will be necessary that the scholar should have at one and the same time before his mind, both

the rule itself that is in question, and the jargon of grammar in which it is expressed: judgment, because every exercise of this kind will require a considering of relations, a choice to be made according to the very nature of the things: taste, because in all kinds, the first principle of the beautiful is conformity to rules. Composition, above all, will combine all these advantages. In seeking the proper word, or the periphrasis which is to supply its place, the gender, number, case, person, mood, tense, which is proper to be used, in the way the simplest sort of written exercise requires, — memory, attention, judgment, taste, the whole intellectual mind of the child is at work; and, what is of especial value in this kind of occupation, is that the effort of all the faculties lasts only for a moment; that after every phrase they are again in repose; that every moment of repose imparts to them a new life; even the little act itself of turning over the dictionary to look out the word sufficiently unbends the springs of the mind, to save them from the risk of being weakened or giving way. Let any one examine children attentively, and he will see in them, at their studies, something like what those philosophers have described of themselves, whose noble zeal for science carried them to the summit of the Cordillicras or of Mont Blanc. When they had reached these lofty regions, they felt a sensation of inexpressible fatigue from the smallest motion; the very act of stooping, or even observing their instruments, exhausted them like some severe labour; but a single instant of rest was sufficient to revive them, and to restore to them all their strength. The thin air they breathed agreed wonderfully well with momentary exertion, but was incompatible with any continued labour. It is the same with children whose intellectual faculties are in employment. This employment necessarily supposes abstractions, efforts of reasoning, a cer-

tain activity of the understanding, which is not beyond their measure, and which animates them, if it lasts only a moment, as in the study of languages, but which oppresses and stupifies them if it be prolonged. This is, after all, my principal objection to substituting any other study for this at the College."

THE END.











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